
HERODOTUS

BOOK III.

TEXT AND NOTES



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HERODOTUS: BOOK III.

EDITED BY

JOHN THOMPSON, M.A. CAMB.

SENIOR CLASSICAL MASTER, THE HIGH SCHOOL, DUBLIN

AND

B. J. HAYES, M.A. LOND. AND CAMB.

GOLD MEDALLIST IN CLASSICS

EDITORS OF EURIPIDES' BACCHAE, SOPHOCLES' ELECTRA
XENOPHON'S OECONOMICUS



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ERRATA.

- Page 57, Ch. 85, line 1, for $\tau\varphi$ read $\tau\hat{\varphi}$.
,, 61, Ch. 96, line 4, for $\tau\hat{\eta}$ read $\tau\hat{\eta}$.
,, 77, Ch. 135, line 9, for $\tau\hat{\varphi}$ read $\tau\hat{\varphi}$.
,, 96, note on Ch. 13, line 15, read "about £2,213, the mina
being one-sixtieth of a talent (95, 1, note)."

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INTRODUCTION.

§ 1. **Origin of Greek History.**—The development of a prose literature in Greece did not take place until a comparatively late period. Poetry had been perfected in at least three branches before the first prose-writer made his appearance. Epic verse was composed at a very early date, the bulk of the Homeric poems being older than 800 B.C. Hesiod, who probably may be placed somewhere in the eighth century B.C., continued to employ the hexameter, but for a different purpose, his subjects being agricultural pursuits and the origin of the world. Then came the school of elegiac and iambic versifiers, who flourished in the seventh century, and among whom Callinus, Archilochus, and Mimnermus represent respectively martial, satiric, and amatory poetry. Contemporary with these were the lyricists, some of whom, like Sappho, were authors of love-songs; others, *e.g.*, Alcman and Stesichorus, composed hymns and odes for the sacred festivals. Prose is said to have been first used as a literary medium by Pherecydes of Syros (an island in the Aegean) in a mythological treatise about the middle of the sixth century B.C. A little later Heracleitus of Ephesus wrote on natural philosophy. The first writer of history with whose name we are acquainted, though some doubts have been thrown on his existence, is Cadmus of Milētus, to whom is assigned an account of the foundation of his native city. The next is Acusilaus of Argos in Boeotia, the compiler of a collection of myths of the times antecedent to the Trojan War. Much more important is Hecataeus of Milētus (550–476 B.C.), who

described the coasts of the Mediterranean Sea and of Southern Asia as far as India in his *Περίοδος γῆς*, *Tour round the World*. Xanthus of Sardis was a writer of Lydian history; Pherecydes of Lerus (an island off Caria) was author of a detailed account of the ancient history of Attica; Charon of Lampsacus in Mysia wrote Persian history and annals of his native town; Hellanicus of Mitylēne was author of a number of historical and chronological works. These last three writers were contemporaries of Herodotus.

§ 2. (i.) **Life of Herodotus.**—Hērōdōtus was born about the year 485 B.C. at Halicarnassus in Caria. He was of good family; his father's name was Lyxes, his mother's Dryo. The epic poet Panyasis was his uncle or an elder cousin, and from him the future historian may have imbibed his taste for literature. When Herodotus was born, his native town was administered for the Persians by Queen Artemisia, who had attracted the notice of Xerxes by her bravery at the battle of Salamis. Her grandson Lygdāmis, on succeeding to the throne (about 457 B.C.), showed much hostility to the family of Herodotus, and murdered Panyasis. Herodotus himself fled to Samos. He returned to Halicarnassus about 450, on the expulsion of Lygdamis, but his literary labours meeting with little appreciation there, about 446 he proceeded to Athens. In that city he found a ready welcome, and was honoured with a gift of ten talents from the State. Among his acquaintances there he could count the poet Sophocles, and doubtless many other great literary men. From Athens he went to Thurii in Southern Italy, probably in 443, when that settlement was formed by the Athenians on the site of the ruined Sybaris. He lived there, and revised his great work, until his death, to which the date 424 may be approximately assigned. The date at which Herodotus began writing cannot be fixed, but the collection of materials probably occupied him from his early manhood. He must have received a good education, and in his *History* he shows a wide knowledge of early Greek literature.

(ii.) **His Travels.**—Herodotus travelled extensively north, south, east, and west, but it is impossible to give details of his journeys. If we may trust his own accounts, he travelled as far east as Susa along the road from Sardis,

and as far south as Elephantine (*Assouan*) on the Nile ; but in his narratives of both these journeys, in which alone he claims to have gone far from the coast, Prof. Sayce considers that the inaccuracies are so numerous that we are forced to suspect him of exaggerating the distance to which he penetrated into the interior. On the other hand, he certainly visited the coasts of Asia Minor and Greece, the islands of the Aegean, the shores of Thrace and Scythia perhaps as far north as the mouth of the Dnieper, the towns of Southern Italy and Sicily, and in the east of the Mediterranean Cyprus, the borders of Syria including Tyre, and the more important places of Lower Egypt. These travels were mainly by sea, and, except in Italy and Sicily, were undertaken in his early manhood.

(iii.) **Herodotus as an Historian.**—The Father of History lived in an age when the true historical sense was as yet undeveloped. He stands midway between the old *logographi*, who wrote to please, and the later historical school of which Thucydides was the chief ornament. Herodotus evinces a deep belief in the providential government of the world. In his desire to illustrate his favourite theory of divine jealousy at human prosperity, Herodotus is guilty of some glaring inaccuracies, as, for example, the making of Solon and Croesus contemporary. He is, moreover, too prone to assign great events to personal motives. On points of natural history he is ill-informed and credulous. But, though modern criticism and research have corrected some of Herodotus' assertions, especially in the earlier books, they have at the same time shown that there is a great deal of truth in his statements, and that on the whole he is an honest inquirer ; in fact, the most sceptical accept his account of the Persian wars in Books VI.-IX.

(iv.) **His Style.**—The style of Herodotus is what is known as *εἰρομένη λέξις* (*εἶπειν* = "to string together") ; that is to say, it is a continuous, running style, with no long and elaborate periods. It is free from antithesis, but has a rhythm of its own ; it is simple, fresh, natural, and somewhat quaint. Herodotus is the most enchanting of chroniclers, and has the power of retaining the reader's unflagging attention.

§ 3. **Sketch of the History.**—The object of Herodotus in writing his history is to describe the conflicts between East and West, which culminated in the Persian invasion of 480 and the liberation of Greece.

Book I. commences with the mythical stories of the abduction of Io by the Phoenicians, of Medea by the Greeks in revenge, and of Helen again by the Trojans of Asia Minor. He then passes to historic times, and gives an account of Croesus as being the first Asiatic monarch who came into conflict with the Greeks. After giving the early history of the Lydian kings down to the accession of Croesus (560 B.C.), he describes the attack of Cyrus the Persian on Sardis, and the defeat of Croesus (546). This introduces an account of the origin and development of the Persian Empire, in which the subjugation of the Medes (550), of Asia Minor (546), and Babylon (538) is narrated.

Book II.—The invasion of Egypt by the Persians under Cambyses (525) leads to a long description of the country and its inhabitants. Then follows an account of the reigns of Moeris, Sesostriis, the conqueror of Aethiopia and Asia, Proteus, Rhampsinitus, Cheops, Sethon, Psammetichus (who made himself sole king, *circa* 663 B.C., by the aid of Ionian mercenaries), Necho, Apries, Hophrah, and Amasis.

Book III.—Cambyses conquers Egypt without difficulty (525), but fails to reduce the Ammonians and the long-lived Ethiopians; shortly afterwards Cambyses dies. He is succeeded by the pseudo-Smerdis, but the latter is soon killed in a conspiracy of Persian nobles, and Darius becomes king (521). Babylon revolts, and is taken after a protracted siege. There are digressions giving an account of the satrapies into which the Persian empire was divided, of the products of distant regions, and of the prosperity and tragical end of Polycrates, tyrant of Samos.

Book IV.—An expedition which Darius undertakes against the Scythians (515) leads to an account of the nations of Northern Europe. After the failure of the Persian attack has been related, the request of Queen Pherecrates of Cyrene for Persian aid against the people of Barca causes the historian to insert the history of Cyrene and a description of the Libyan tribes.

BOOK V.—The Greek cities of Ionia, incited by Aristagoras of Milētus, revolt against Persia (499). Aristagoras, after establishing a democracy in the cities of Asia Minor, proceeds to Sparta for help. The Spartan King Cleomēnes refuses to interfere; but the Athenians seize the opportunity, and despatch twenty ships to Milētus. Sardis is sacked by the allies, whereupon Darius swears to take vengeance on them for the insult (499).

BOOK VI.—The description of the Ionic revolt is continued. It terminates in complete defeat (493) and renewed subjection to Persia. Darius then resolves to punish the Athenians. An expedition under Mardonius is wrecked on Mt. Athos (492); a second, under Datis and Artaphernes, lands in Attica, and is repulsed at Marāthon (490).

BOOK VII.—Darius dies (485), but the preparations against Greece are continued by his son Xerxes, who sets out from Sardis in the spring (480). Crossing the Hellespont and passing through Thrace and Macedonia, he comes to Thermopylæ, where his forces are for a time repulsed by Leonidas and the Spartan Three Hundred.

BOOK VIII.—The Persian and Greek fleets confront each other off Artemisium. The land forces of the Persians continue their southward march until they reach Athens. The tactics of Themistocles force on a battle at Salamis, in which the Persians are routed. Xerxes marches back to Asia, leaving Mardonius to command in Greece.

BOOK IX.—Mardonius, after occupying Athens a second time, retires to Boeotia. At the Battle of Plataea (479) the Persians are defeated and Mardonius slain. At the same date the allies gain a decisive victory at Mýcāl'e, in Asia Minor. The history closes with an account of the blockade and capture of Sestos by the Greeks (478).

§ 4. **Argument of Book III.** (Θάλασσα).—The third Book of Herodotus' History has for its main thread the history of Persia under Cambyses, the pseudo-Smerdis, and Darius. In 525 B.C. Cambyses marches into Egypt. Psammenitus, its king, who has recently succeeded Amāsis, is defeated near Pelusium, and after a few months the war ends with the fall of Memphis and the capture of the king. Psammenitus subsequently attempting a revolt is put to

death. Three new expeditions are projected by Cambyses. The first against Carthage is abandoned, the second against Ammon is destroyed by a sand-storm in the desert, and the third against the Ethiopians under Cambyses himself fails for want of provisions. Returning to Egypt, he gives vent to his disappointment by outrages on the gods and temples, and is thereupon visited with madness, under the influence of which he causes his brother Smerdis to be secretly murdered. Meanwhile in Persia two magi usurp the throne, one of them claiming to be Smerdis the brother of Cambyses. The latter, returning hurriedly to put down this outbreak, is accidentally wounded, and dies, after a reign of seven years. The pseudo-Smerdis, after a usurpation of seven months, is overthrown and murdered by a conspiracy of seven Persian nobles, who resolve that one of themselves shall be king. Darius, being elected, at once organizes the empire into twenty satrapies, and fixes their tribute, while other countries which pay no regular tribute bring gifts to the king's treasury. Herodotus then recounts various events of the early part of Darius's reign. An outrage by Intaphernes, one of the seven, is punished by his death. Oroetes, satrap of Sardis, refuses to acknowledge the authority of Darius, and at the instigation of Bagaeus, an emissary of Darius, is murdered by his body-guard. A Greek physician, Democēdes, being brought as a captive to Susa, rises by his skill to high favour, and with the aid of Atossa the queen persuades Darius to send a small exploring expedition to Greece and the Greek colonies with a view to ultimate conquest, and, being placed in command, escapes to his home at Croton in Southern Italy. Syloson, brother of Polycrates, the late tyrant of Samos, having proved himself the king's benefactor, is by force of arms placed in possession of the island. Finally, Babylon revolts from Darius, and withstands a siege of nineteen months, until Zōpȳrus by a trick gains admission to the town and opens the gates to the Persians.

The Book contains three important digressions: (1) Ch. 39-60, on the unexampled prosperity of Polycrates of Samos; this digression is resumed in Ch. 120-125, telling the story of his tragic end; (2) Ch. 98-105, on the peoples and products of India; this digression arises from a mention of the

Indians as subjects of Darius, and leads to (3) Ch. 106-117, a digression on the extraordinary products of the remote parts of the world.

§ 5. **Other authorities for Persian History.**—For this period of Persian history there are three other authorities. (1) Ctēsias, born at Cnidus in Caria, who, going up to the Persian court, became the physician of King Artaxerxes Mnemon; he returned in 399 B.C. to his native city, and there wrote a history of Persia in twenty-three books in the Ionic dialect. This work was based upon a study of Persian records and his own observations, but, unfortunately, only fragments of it survive. (2) There are hieroglyphic monuments of Egypt which treat of the conduct there of Cambyses. (3) We have, finally, the important cuneiform inscriptions of *Behistun* or *Besutun*, the site of an ancient Persian city on the road from Babylon to Agbatana, about twenty miles east of *Kermanshah*. These are carved on the side of a precipitous rock in three forms of cuneiform writing, Persian, Babylonian and Median, and, dating from about 516 B.C., are contemporary with the reign of Darius, with whose history they deal. These are all first-hand authorities, and therefore to be preferred when they differ from the statements of Herodotus. The most important of these divergencies are as follows: according to the Behistun inscription Smerdis was murdered by Cambyses before the expedition to Egypt; Cambyses, so far from insulting the Egyptian deities, scrupulously regarded the native religion; the revolt against Cambyses was caused by one magus, and not two, and his name was not Smerdis, but Gautama.

The Editors desire to acknowledge their indebtedness to the excellent commentaries of Abicht and Stein, to Canon Rawlinson's *Herodotus* and Prof. Sayce's *Ancient Empires of the East*. The following Notes on the Ionic Dialect are adapted from Masom and Fearenside's *Herodotus VI*.

COMPARISON OF THE IONIC DIALECT WITH THE ATTIC.

(Chiefly from ABICHT'S *Uebersicht über den Herodotischen Dialect.*)

THE more important of the dialects which developed themselves in Greek are Ionic, Doric, and Aeolic. The first of these was with various modifications spoken in Attica, in the Ionic islands of the Aegean Sea (including Samos, where Herodotus lived for some time), and in that part of Asia Minor which was exclusively colonized by the Ionians, viz., Ionia. Three stages can be traced in the history of the dialect. First, as the Older Ionic, it is employed in the *Iliad* and *Odyssey*. Herodotus used a later form, which is known as the New Ionic; he may have adopted this as having been used by earlier prose writers. Finally, the dialect developed into the Attic, and as such exists in the most perfect literature which the Greeks produced. In the following pages the chief differences between the New Ionic and what is accepted as the standard of the Greek language, the Attic, will be classified.

§ 1. Number.

The dual is not found in Herodotus.

§ 2. First Declension of substantives and adjectives.

(a) The genitive plural usually ends in *-εων* : e.g., *τιμέων*.

(b) The dative plural always ends in *-ησι* : e.g., *τιμῆσι*.

(c) Substantives and adjectives, which in Attic end in *-ᾱ* (e.g., *οἰκίᾱ*, *χώρᾱ*, *ἰσχυρά*, fem. of *ἰσχυρός*), change *ᾱ* into *η* throughout the singular (e.g., *οἰκίη*, *οἰκίης*, etc.).

(d) But substantives and adjectives ending in *ᾱ̃* (e.g., *ἀλήθεια*) only take *η* in gen. and dat. sing. (*ἀληθείης*, *ἀληθείῃ*).

(e) Substantives in *-ης* have the gen. sing. in *-εω* (e.g., *πολιήτεω*).

(f) Substantives like *μνᾱ* and *συκῆ*, and the fem. of adjectives like *χρυσ-οῦς*, *-ῆ*, *-οῦν*, have the following open forms :

μν-έα, *-έας*, *-έα*, *-έαν*, *-έα* ; *μν-έαι*, *-έων*, *-έαις*, *-έας*, *-έαι*.

συκ-έη, *-έης*, *-έῃ*, *-έην*, *-έῃ* ; *συκ-έαι*, *-έων*, *-έαις*, *-έας*, *-έαι*.

χρυσ-έη, *-έης*, *-έῃ*, *-έην* ; *χρυσ-έαι*, *-έων*, *-έαις*, *-έας*.

§ 3. Second Declension.

(a) The dat. plur. always ends in *-οισι*, instead of, as in Attic prose, in *-οις*, e.g., *λόγοισι*, *καλοῖσι*.

(b) Substantives and adjectives, in which the case-ending is preceded by *ο* or *ε* (e.g., *πλόος*, *ἀπλόος*, *ἀπλόη*, *ἀπλόον*, *ὀστέον*, *χρύσεος*, *χρυσέη*, *χρύσειον*), retain the open forms.

(c) The Attic second declension only occurs with proper names (especially those in *-λεως*), e.g., *Χαρίλεως*, *Μενέλεως*, *Μίνως*, *Ἀμφιάρεως*. Instead of the Attic forms *λεώς* (*people*), *νεώς* (*temple*), *κάλως* (*rope*), *πλέως* (*full*), Herodotus has *ληός*, *νηός*, *κάλος*, *πλέος*, *-η*, *-ον*.

§ 4. Third Declension.

(a) Nouns with mute or liquid stems are declined as in Attic.

(b) Neuter substantives in *-ος* (e.g., *γένος*), substantives and adjectives in *-ης* (e.g., *τριήρης* and *ἀληθής*), have uncontracted terminations, e.g., *γέν-εος*, *-εῖ*, *-εα*, *-έων*; *τριήρεος*, *-εῖ*, *-εα*, *-εες*, *-έων*. Proper names which in Attic end in *-κλῆς* (e.g., *Περικλῆς*, *Θεμιστοκλῆς*) are declined thus: *Περικλέης*, *-κλέος*, *-κλέϊ*, *-κλέα*, *-κλες*.

(c) *πόλις*, *βασιλεύς*, *ναῦς*, are declined as follows:

S.	<i>πόλ-ις</i>	<i>βασιλ-εύς</i>	<i>νηῦς</i> .
	<i>-ιος</i>	<i>-έος</i>	<i>νεός</i> , also <i>νηός</i> .
	<i>-ι</i>	<i>-εῖ</i>	<i>νηῖ</i> .
	<i>-ιν</i>	<i>-έα</i>	<i>νέα</i> .
	<i>-ι</i>	<i>-εῦ</i>	
	<i>-ιες</i>	<i>-έες</i>	<i>νέες</i> .
	<i>-ίων</i>	<i>-έων</i>	<i>νεῶν</i> .
	<i>-ισι</i>	<i>-εῦσι</i>	<i>νηυσί</i> .
	<i>-ις</i>	<i>-έας</i>	<i>νέας</i> .

Substantives in *-υς* and *-υ* (e.g., *πῆχυς*, *ἄστυ*), and adjectives in *-υς* (e.g., *γλυκύς*), have uncontracted forms, e.g., *πῆχεϊ*, *-εες*; *ἄστ-εῖ*, *-εα*. Adjectives like *γλυκύς* have fem. in *-έα*, not *-εῖα*; e.g., *δασύς*, *δασέα*, *δασύ*.

(d) Substantives in *-ως* and *-ω* (e.g., *αἰδώς*, *ῥήχω*) are declined as in Attic: but proper names, such as *Ἴώ*, *Λητώ*, have the acc. *Ἴοῦν*, *Λητοῦν*.

(e) Neuters in *-ας* (e.g., *γέρας*, *τέρας*) do not take the open form, *-αος*, *-αῖ*, etc., but *-εος*, *-εῖ*, etc. Thus *γέρας*, *γέρεος*, *γέρεϊ*, *γέρεα*, *γέρεων*, *γέρεσι*. *γῆρας*, however, has *γῆραος*, *γῆραῖ*.

(f) *πλέων* has neuter *πλεῦν*.

§ 5. Personal Pronouns.

The chief deviations from Attic are as follows:

(a) The gen. sing. of the personal pronouns are usually *ἐμέο*, *σέο*, *ἐο*, but sometimes *ἐμεῦ*, *σεῦ*, *εῦ*.

(b) The dat. of *σύ* is *σοί*, but if enclitic, *τοί*.

(c) The dat. *αὐτῷ*, *αὐτῇ*, of the non-reflexive *αὐτός*, *-ή*, *-ό*, is often replaced by *οἱ*. *μιν* is used as an equivalent for *αὐτόν*, *αὐτήν*, *ἐαυτόν*, *ἐαυτήν*, and even for the neuter *αὐτό*.

(d) The personal pronouns are thus declined in the plural :

<i>ἡμεῖς</i>	<i>ὕμεῖς</i>	<i>σφέις</i> .
<i>ἡμέων</i>	<i>ὕμέων</i>	<i>σφέων</i> .
<i>ἡμῖν</i>	<i>ὕμῖν</i>	<i>σφίσι</i> , <i>σφι</i> (enclitic).
<i>ἡμέας</i>	<i>ὕμέας</i>	<i>σφέας</i> .

The difference between *σφίσι* and *σφι* is that the former is used in a reflexive sense (= *ἐαυτοῖς*, *ἐαυταῖς*), while the latter is equivalent to *αὐτοῖς*, *αὐταῖς*. But the distinction is not invariably maintained. In addition to these forms, *σφε* is used as an acc. of the 3rd pers. pronoun for all genders and numbers, and *σφέα* is employed for *αὐτά* (neut. plur.). *ἑωντοῦ*, *-ῶ*, etc., = Attic *ἐαυτοῦ* or *αὐτοῦ*, etc.

§ 6. Relative Pronouns.

(a) The pronouns *ὅς*, *ὅσπερ*, in the nom. sing. and plural are declined—*ὅς*, *ῆ*, *τό*, *οἷ*, *αἷ*, *τά* ; *ὅσπερ*, *ῆπερ*, *τόπερ*, *οἷπερ*, *αἷπερ*, *τάπερ*—but in the other cases the old demonstrative form of the relative is used ; thus G. *τοῦ*, *τῆς* ; *τοῦπερ*, *τῆσπερ* ; D. *τῷ*, *τῇ* ; *τῷπερ*, *τῇπερ*.

Note.—With regard to the use of prepositions with the relative, two cases must be distinguished. (1) The prepositions which do not undergo elision, *ἐν*, *ἐκ*, *ἐς*, *περί*, *πρό*, *πρός*, *σύν*, *ὑπέρ*, are found with the consonantal (or *τ*) form of the relative, e.g., *σύν τοῖσι*, *πρός τοῦς*, except in a few expressions of time : *ἐν ᾧ*, *when* ; *ἐς ὃ*, *until* ; *ἐξ οὗ*, *from what time*. (2) The prepositions which undergo elision, *ἀντί*, *ἀπό*, *διά*, *ἐπί*, *κατά*, *μετά*, *παρά*, *ὑπό*, are only found with the aspirated form of the relative, e.g., *ἀπ' οὗ*, *δι' ἧς*, except when they follow their case, e.g., *τῷ παρά*.

(b) *ὅστις*, *ὃ τι*, differs from Attic in the Sing. G. *ὅτεν* ; D. *ὅτεω* ; Plur. D. *ὀτέοισι*. In the Neut. Plur. *ἄσσα* replaces the Attic *ἅτινα*.

§ 7. Interrogative and Indefinite Pronouns.

The interrogative *τίς* is declined :

<i>τίς</i>	<i>τίνες</i> .
<i>τέο</i> (<i>τεῦ</i>)	<i>τέων</i> .
<i>τέω</i>	<i>τέοισι</i> .
<i>τίνα</i>	<i>τίνας</i> .

The indefinite *τίς* has the same forms, but the accent is changed.

§ 8. Augment.

The temporal and syllabic augments are generally used as in Attic, but the temporal augment is omitted :

(a) When the verb is a form peculiar to Ionic, e.g., *ἀγινέω*, *ἀμειβομαι*, *ἀναισιμῶω*, *οὐνομάζω*.

(b) In the case of the poetic verbs ἀεθλέω, ἀλυκτάζω, ἐλινύω, and in the forms ἄνωγε, ἔρδον, ἔρξαν.

(c) In the case of verbs beginning with the diphthongs αι, αυ, ει, ευ, οι, e.g., αἰρέω, αὔξω, εὔδω, οἰκέω.

(d) The verbs ἐάω, ἐργάζομαι, ἔωθα do not take the augment ει, yet the augment is always used in ἦσαν, εἶδον, εἶχον, ἦλθον, ἦλασα.

(e) The augment is never found in the iterative forms in -σκον and -σκόμην, e.g., ἄγесκον, ποιέесκον.

(f) Other instances are pointed out in the Notes.

§ 9. The Terminations -αται and -ατο.

In the following cases ν, when followed by -ται or -το, is changed into α :

(a) In the 3rd pers. plur. of the perfect and pluperfect passive, e.g., ἀπικάται, ἀπικάτο, τετύφεται, ἐτετάχατο, δεδέχατο, παρεσκευάδατο, ἐδεδέατο. If the stem ends in a consonant, then that consonant (unless it be δ) is aspirated, e.g., τετύφεται is for τετυπ-νται, and is equivalent to the Attic τετυμμένοι εἰσί. If the stem is pure, the preceding vowel is usually shortened, e.g., ἐκεκοσμέατο is equivalent to the Attic ἐκεκόσ-μηντο.

(b) In the 3rd pers. plur. of the pres. and imperf. pass. of verbs in -μι, e.g., τιθέαται = A. τίθενται ; ἐτιθέατο = ἐτίθεντο, ἐπιστέαται = ἐπίσ-τανται.

(c) In the 3rd pers. plur. of the pres. and aorist optative, e.g., ἀγοίατο = ἄγοιντο ; βουλοίατο = βούλουντο.

§ 10. Uncontracted Forms in Verbs.

(a) In the plupf. active the endings -εα, -εας, -εε occur. Thus ἐληλύθεα (A. ἐληλύθη), ἐληλύθεας (A. ἐληλύθης), ἐληλύθεε (A. ἐληλύθει).

(b) The 2nd pers. sing. indic. pass. and middle ends for primary tenses in -εαι, e.g., βουλεύεαι (A. βουλεύ-η or -ει), ἔσεαι (A. ἔσῃ or ἔσει) ; for historical tenses in -εο, e.g., ἐγένεο (A. ἐγένου).

So in the imperat. pres., e.g., ἔπεο (A. ἔπου).

(c) In the first and second aor. subj. pass. of all verbs, in the second aor. subj. of verbs in -μι and of verbs conjugated like verbs in -μι, εω is found wherever ω occurs in Attic, e.g., αἰρεθέω (A. αἰρεθῶ), ἐξαναστέωμεν (A. ἐξαναστῶμεν).

(d) Verbs in -άω do not take the open forms -αω, -αο, -αου, but change these into -εω, -εο, -εου or ευ.

The present and imperfect of ὁράω are conjugated as follows :—

ACTIVE.

<i>Pres. Indic.</i>	<i>Imperf. Indic.</i>	<i>Pres. Subj.</i>	<i>Pres. Opt.</i>
ὁρέω	ὥρεον	ὁρέω	ὀρώην, etc.
ὀρᾶς	ὥρας	ὀρᾶς	<i>Pres. Imper.</i>
ὀρᾷ	ὥρα	ὀρᾷ	ὄρα, etc.
ὀρέομεν	ὠρέομεν	ὀρέωμεν	<i>Pres. Infin.</i>
ὀρᾶτε	ὠρᾶτε	ὀρᾶτε	ὀρᾶν
ὀρέουσι	ὠρεον or ὠρων	ὀρέωσι	<i>Pres. Part.</i>
			ὀρέων, -έουσα, -έον.

MIDDLE AND PASSIVE.

<i>Pres. Indic.</i>	<i>Imperf. Indic.</i>	<i>Pres. Subj.</i>	<i>Pres. Imper.</i>
ὀρέομαι	ὠρέομην	ὀρέωμαι	ὀρῶ, etc.
ὀρᾷ	ὠρῶ	ὀρᾷ	<i>Pres. Infin.</i>
ὀρᾶται	ὠρᾶτο	ὀρᾶται	ὀρᾶσθαι
ὀρεόμεθα	ὠρεόμεθα	ὀρεώμεθα	<i>Pres. Part.</i>
ὀρᾶσθε	ὠρᾶσθε	ὀρᾶσθε	ὀρεόμενος or ὀρεώμενος.
ὀρέονται	ὠρέοντο	ὀρέωνται	

Attic contractions, however, are occasionally found, e.g., μελετῶντα. But if the terminations -εο or -εου are preceded by a vowel, they contract into -ευ, e.g., ἀνιεύνται (A. ἀνιῶνται), βοεύντες (A. βοῶντες).

(e) Verbs in -έω are conjugated with the uncontracted forms :—

ACTIVE.

<i>Pres. Indic.</i>	<i>Imperf. Indic.</i>	<i>Pres. Subj.</i>	<i>Pres. Opt.</i>
καλέω	ἐκάλεον	καλέω	καλέοιμι, etc.
καλέεις	ἐκάλεες	καλέης	<i>Pres. Imper.</i>
καλέει	ἐκάλεε	καλέῃ	κάλεε, etc.
καλέομεν	ἐκαλέομεν	καλέωμεν	<i>Pres. Infin.</i>
καλέετε	ἐκαλέετε	καλέῃτε	καλέειν
καλέουσι	ἐκάλεον	καλέωσι	<i>Pres. Part.</i>
			καλέων, -έουσα, -έον.

MIDDLE AND PASSIVE.

<i>Pres. Indic.</i>	<i>Imperf. Indic.</i>	<i>Pres. Subj.</i>	<i>Pres. Opt.</i>
καλέομαι	ἐκαλεόμην	καλέωμαι	καλεοίμην, etc.
καλέῃ	ἐκαλέου	καλέῃ	<i>Pres. Imper.</i>
καλέεται	ἐκαλέετο	καλέῃται	καλέου
καλεόμεθα	ἐκαλεόμεθα	καλεώμεθα	<i>Pres. Infin.</i>
καλέεσθε	ἐκαλέεσθε	καλέῃσθε	καλέεσθαι
καλέονται	ἐκαλέοντο	καλέωνται	<i>Pres. Part.</i>
			καλεόμενος.

In four verbs, ἀγνοέω, διανοέομαι, θηέομαι, νοέω, the terminations εο and εου are contracted to ευ to avoid the concurrence of three vowels.

ποιέω also contracts εο or εον to ευ, e.g., ποιεύσι (A. ποιούσι), ἐποίουν (A. ἐπόλουν), ἐποίουντο (A. ἐποιοῦντο).

(f) Verbs in -ow are, with one exception, contracted as in Attic. But when -oo and -oov are preceded by a vowel they contract into -ευ, not, as in Attic, into -ου.

ACTIVE.

<i>Pres. Indic.</i>	<i>Imperf. Indic.</i>	<i>Pres. Subj.</i>	<i>Pres. Opt.</i>
ἀξιῶ	ἡξιέυν	ἀξιῶ	ἀξιοῖμ, etc.
ἀξιοῖς	ἡξιούς	ἀξιοῖς	<i>Pres. Imper.</i>
ἀξιοῖ	ἡξίου	ἀξιοῖ	ἀξίου, etc.
ἀξιεῦμεν	ἡξιεῦμεν	ἀξιῶμεν	<i>Pres. Infin.</i>
ἀξιοῦτε	ἡξιοῦτε	ἀξιῶτε	ἀξιοῦν
ἀξιεῦσι	ἡξιέυν	ἀξιῶσι	<i>Pres. Part.</i>
			ἀξιῶν, but ἀξιεῦντες.

MIDDLE AND PASSIVE.

<i>Pres Indic.</i>	<i>Imperf. Indic.</i>	<i>Pres. Subj.</i>	<i>Pres. Opt.</i>
ἀξιεῦμαι	ἡξιεῦμην	ἀξιῶμαι	ἀξιοίμην, etc.
ἀξιοῖ	ἡξιεῖ	ἀξιοῖ	<i>Pres. Imper.</i>
ἀξιοῦται	ἡξιοῦτο	ἀξιῶται	ἀξιοῖ, etc.
ἀξιεῦμεθα	ἡξιεῦμεθα	ἀξιῶμεθα	<i>Pres. Infin.</i>
ἀξιοῖσθε	ἡξιοῖσθε	ἀξιῶσθε	ἀξιοῖσθαι
ἀξιεῦνται	ἡξιεῦντο	ἀξιῶνται	<i>Pres. Part.</i>
			ἀξιεῦμενος.

§ 11. Verbs in -μι have the following peculiar forms :

(a) ἵστημι has 2nd pers. sing. pres. ind. ἵστᾱς (A. ἵστης), 3rd sing. ἵστᾱ (A. ἵστησι), perf. part. ἐστεῶς (A. ἐστῶς).

(b) τίθημι has 2nd pers. sing. pres. ind. τιθεῖς (A. τιθης), 3rd sing. τιθεῖ (A. τίθησι), 3rd plur. τιθεῖσι (A. τιθέασι).

Imperfect 1st pers. sing. ἐτίθεα (A. ἐτίθην), 2nd pers. sing. ἐτίθεες (A. ἐτίθεις), 3rd sing. ἐτίθεε (A. ἐτίθει).

First aorist middle ἐθηκάμην.

(c) ἰδωμι has 2nd pers. sing. pres. ind. διδοῖς (A. δίδως), 3rd sing. διδοῖ (A. δίδωσι), 3rd plur. διδοῦσι (A. διδόασι).

(d) δεικνυμι has 3rd pers. plur. pres. ind. δεικνῦσι (A. δεικνύασι). The imperf. and pres. part. are formed from δεικνύω—ἐδείκνυον (A. ἐδείκνυν), δεικνύων (A. δεικνύς).

(e) εἰμι, sum, has :

pres. indic.—2nd sing. εἶς (A. εἶ), 1st plur. εἰμέν (A. ἐσμέν).

imperf. indic.—3rd sing. ἦ, ἦε, ἔην, ἔσκε (A. ἦν) ; 3rd plur. ἦσαν, ἔσκον (A. ἦσαν) ; and occasionally ἔα (= ἦ or ἦν), ἔας (= ἦσθα), ἔατε (= ἦτε or ἦστε).

pres. subj.—1st sing. ἔω (A. ῶ), etc., 3rd plur. ἔωσι (A. ῶσι).

pres. part.—ἔων, ἐοῦσα, ἐόν (A. ῶν, οὔσα, ὄν).

(f) εἶμι, ἴβο, has 1st pers. sing. imperf. indic. ἦα (A. ἦα or ἦειν), 3rd sing. ἦε (A. ἦει or ἦειν), 3rd plur. ἦσαν (A. ἦσαν or ἦσαν).

(g) ἴημι has 2nd pers. sing. pres. indic. ἰεῖς (A. ἴης), 3rd sing. ἰεῖ (A. ἴησι), 3rd plur. ἰεῖσι (A. ἰᾶσι). μετήμι (A. μεθήμι) makes the perf. part. pass. μεμετιμένος (A. μεθειμένος).

(h) οἶδα conjugates the 2nd perf. indic. οἶδα, οἶδας, οἶδε, ἴδμεν or οἶδαμεν, ἴστε, οἶδασι. Subj.—εἰδέω (A. εἰδῶ).

Plupf. ind.—1st pers. sing. ἦδεα (A. ἦδη or ἦδεν), 3rd pers. sing. ἦδεε (A. ἦδει), 2nd plur. ἦδέατε (A. ἦστε or ἦδετε).

§ 12. ν movable.

ν movable does not occur in Herodotus.

§ 13. List of the more important words which exhibit different forms in the New Ionic and in Attic :

NEW IONIC.	ATTIC.
ἀγινέω	ἄγω, <i>I lead.</i>
ἀδελφεή	ἀδελφή, <i>sister.</i>
ἀδελφεός	ἀδελφός, <i>brother.</i>
ἀεθλέω	ἀθλέω, <i>I contend.</i>
ἄεθλον	ἄθλον, <i>prize.</i>
ἀείρω	αἴρω, <i>I lift.</i>
ἄέκων	ἄκων, <i>unwilling.</i>
αἰεῖ	αἰέ, <i>always.</i>
αἰετός	ἀετός, <i>eagle.</i>
ἀμφισβατέω	ἀμφισβητέω, <i>I dispute.</i>
ἀνδρήϊος	ἀνδρείος, <i>manly; brave.</i> ¹
ἀνιηρός	ἀνιαρός, <i>troublesome.</i>
ἀριστηΐα	ἀριστεΐα, <i>prize of valour.</i> ²
ἄρρωδέω	ὀρρωδέω, <i>I dread.</i>
αὖτις	αὖθις, <i>again.</i> ³
ἄχρι	ἄχρῃς, <i>until.</i>
βασιληΐη	βασιλεία, <i>kingdom.</i> ⁴
γίνομαι	γίγνομαι, <i>I become.</i>
γινώσκω	γιγνώσκω, <i>I know.</i>
γλώσσα	γλῶττα, <i>tongue.</i> ⁵
γούνατ-α, -ων	γόνατ-α, -ων, pl. of γόνυ, <i>knee.</i>
γῶν	γοῦν, <i>at least.</i>
δέκομαι	δέχομαι, <i>I receive.</i>

¹ So most adjectives in I. -ήϊος, A. -εῖος; e.g., ἀρχήϊος, ἀχρήϊος, βασιλήϊος, γυναικήϊος, ἐταιρήϊος.

² Cp. χαλκήϊον, ἱρήϊον, πρυτανήϊον, σημηϊον, for χαλκεῖον, etc.

³ In two other words, δέκομαι (A. δέχομαι), οὐκί (A. οὐχί), Ionic prefers the tenuis to the aspirate.

⁴ But βασίλεια, *queen*, as in Attic.

⁵ In Ionic σσ is never changed to ττ.

NEW IONIC.

δένδρεον
 δηϊόω
 διξός
 δουλητή
 δούρατα, δούρασι
 ἔργω
 εἰλίσσω
 εἵνεκεν
 εἵνακόσιοι
 εἵνατος
 εἶρομαι
 εἰρύω
 εἰρωτέω
 ἐνθαῦτα
 ἐπεῖτε
 ἔπειτεν
 ἔρσην
 εἰς, ἔσω
 ἔσσω
 ἐσσόμαι
 ζῶω, ζῶειν
 ἡήρ
 θέητρον
 θεέομαι
 θῶκος
 θῶμα
 θωμάζω
 θωμαστός
 ἰθύ
 ἰθύνω
 ἰθύς, ἰθέως
 ἴκελος
 ἴρηξ
 ἱρός, ἱρεύς
 κεινός
 κιθών
 κοῖος, ὀκοῖος
 κόσος, ὀκόσος
 κρέσσω

ATTIC.

δένδρον or δένδρος, tree.
 δηῶ, I ravage.
 διττός, twofold.
 δουλεία, slavery.
 δόρατα, δόρασι, pl. of δόρυ, spear.
 εἶργω, I shut in.
 εἰλίσσω, I roll.
 ἔνεκα, on account of.
 εἵνακόσιοι, nine hundred.
 εἵνατος, ninth.
 εἶρομαι, I enquire.
 εἰρύω, I drag.
 ἐρωτάω, I ask.
 ἐνταῦθα, there.¹
 ἐπεῖ, when.
 ἔπειτα, afterwards.
 ἔρσην, male.
 εἰς, εἴσω, to, within.
 ἥττων, inferior.
 ἡττάομαι, I am weaker than.
 ζάω, ζῆν, I live, to live.
 ἀήρ, atmosphere.
 θέατρον, theatre.
 θεῶμαι, I look at.
 θᾶκος, seat.
 θαῦμα, wonder.²
 θαυμάζω, I wonder.
 θαυμαστός, wonderful.
 εὐθύ, adv., directly.
 εὐθύνω, I direct, govern.
 εὐθύς, εὐθέως, direct, directly.
 εἴκελος, like.
 ἰέραξ, hawk.
 ἱρός, ἱερεύς, holy, priest.
 κενός, empty.
 χιτών, tunic.
 ποῖος, ὁποῖος, of what kind.³
 πόσος, ὀπόσος, how great.
 κρείττων, better.

¹ Three words in Ionic reverse the position of the aspirate and τε: viz — ἐνθαῦτα, ἐνθεῦτεν, κιθών (A. χιτών).

² Cf. τρῶμα, τραυματίζω, φῶσκω, for τραῦμα, τραυματίζω, φαύσκω, and Latin confusion between *Claudius* and *Clodius*.

³ Other pronouns and adverbs, κότερος, κῆ, κοῖ, κοῦ, κῶς, κόθεν, κύτε; οὔκοτε, οὐδέκοτε, οὔκω (A. πρότερος, etc.), show the same variation. For interchange of κ and π, cp. *equus* (*ecu*s) and ἵππος.

NEW IONIC.

λάθρη
 ληός
 λίην
 μαστός
 μέγαθος
 μεζόνως
 μέζων
 μείς
 μέν (esp. μὴ μέν, ἢ μέν)
 μόγισ
 μοῦνος
 μονόω
 νηός
 νηῦς
 νοῦσος, νουσέω
 ξεῖνος
 ὀδμή
 ὀδών
 οἰκώς
 ὀρτή, ὀρτάζω
 οὔδαμος, μηδαμός
 οὔνομα, οὔνομάζω
 οὐρίζω
 οὔρος, τό
 οὔρος, ὁ
 πλέων
 πλώω
 πολιήτης
 πολλός, πολλή, πολλόν
 πτώσσω
 ῥηΐδιος
 σμικρός
 σός
 τάμνω
 τράπω
 τραῦμα, τραυματίζω
 τρηχύς
 φλοῦς
 φύλακος
 ὦν

ATTIC.

λάθρα, *secretly*.
 λαός, λεώς, *people*.
 λίαν, *exceedingly*.
 μαζός, *breast*.
 μέγεθος, *size*.
 μείζον, *adv., more greatly*.
 μείζων, *greater*.¹
 μήν, *month*.
 μήν, *surely*.
 μόλις, *with difficulty*.
 μόνος, *alone*.²
 μονόω, *I desert*.
 νεώς, *temple*.
 ναῦς, *ship*.
 νόσος, νοσέω, *sickness, I am sick*.
 ξένος, *stranger*.
 ὀσμή, *smell*.
 ὀδοῦς, *tooth*.
 εἰκώς, εἰκώς, *reasonable*.
 ἐορτή, ἐορτάζω, *festival, I keep festival*.
 οὔδεις, μηδεις, *no one*.
 ὄνομα, ὀνομάζω, *name, I name*.
 ὀρίζω, *I enclose*.
 ὄρος, τό, *mountain*.
 ὄρος, ὁ, *boundary*.
 πλείων, *more*.
 πλέω, *I sail*.
 πολίτης, *citizen*.
 πολύς, πολλή, πολύ, *much*.
 πτήσσω, *I crouch, cower*.
 ῥάδιος, *easy*.
 μικρός, *small*.
 σῶς, *safe*.
 τέμνω, *I cut*.
 τρέπω, *I turn*.
 τραῦμα, τραυματίζω, *wound, I wound*.
 τραχύς, *rough*.
 φλέως, *rush, reed*.
 φύλαξ, *guard*.
 οὖν, *therefore*.

¹ So κρέσσω, πλέων for Attic κρείττων, πλείων.

² Cp. νοῦσος, νούσεω, Οὔλυμπος, οὔνομα, οὔδος (A. νόσος, etc.).

ΗΡΟΔΟΤΟΥ

ΤΟΥ

ΑΛΙΚΑΡΝΗΣΣΕΟΣ ΙΣΤΟΡΙΩΝ ΤΡΙΤΗ

ΕΠΙΓΡΑΦΟΜΕΝΗ ΘΑΛΕΙΑ.

Ἐπὶ τοῦτον δὴ τὸν Ἀμασιν Καμβύσης ὁ Κύρου ἐστρατεύετο, 1
ἄγων καὶ ἄλλους τῶν ἡρχε, καὶ Ἑλλήνων Ἰωνάς τε καὶ Αἰολέας,
δι' αἰτίην τοιγύδε· πέμψας Καμβύσης εἰς Αἴγυπτον κήρυκα
αἵτεε Ἀμασιν θυγατέρα, αἵτεε δὲ ἐκ συμβουλίας ἀνδρὸς Αἰ-
γυπτίου, ὃς μεμφόμενος Ἀμάσι ἐπρηξέ ταῦτα, ὅτι μιν ἐξ 5
ἀπάντων τῶν ἐν Αἰγύπτῳ ἱητρῶν ἀποσπάσας ἀπὸ γυναικὸς τε
καὶ τέκνων ἔκδοτον ἐποίησε εἰς Πέρσας, ὅτε Κῦρος πέμψας παρ'
Ἀμασιν αἵτεε ἱητρὸν ὀφθαλμῶν, ὃς εἶη ἄριστος τῶν ἐν Αἰ-
γύπτῳ. ταῦτα δὴ ἐπιμεμφόμενος ὁ Αἰγύπτιος ἐνήγε τῇ συμ-
βουλίῃ, κελεύων αἰτέειν τὸν Καμβύσην Ἀμασιν θυγατέρα, ἵνα 10
ἢ δοὺς ἀνιῶτο ἢ μὴ δοὺς Καμβύσῃ ἀπέχθοιτο. ὁ δὲ Ἀμασις
τῇ δυνάμει τῶν Περσέων ἀχθόμενος καὶ ἀρρωδέων οὐκ εἶχε οὔτε
δοῦναι οὔτε ἀρνήσασθαι· εὖ γὰρ ἠπίστατο, ὅτι οὐκ ὥς γυναικῆ
μιν ἔμελλε Καμβύσης ἔξειν, ἀλλ' ὥς παλλακὴν. ταῦτα δὴ
ἐκλογιζόμενος ἐποίησε τάδε· ἦν Ἀπρίῳ τοῦ προτέρου βασιλέος 15
θυγάτηρ κάρτα μεγάλη τε καὶ εὐειδὴς, μούνη τοῦ οἴκου λελειμ-
μένη, οὖνομα δέ οἱ ἦν Νίτητις. ταύτην δὴ τὴν παῖδα ὁ Ἀμασις
κοσμήσας ἐσθῆτί τε καὶ χρυσῷ ἀποπέμπει εἰς Πέρσας ὡς ἐωντοῦ
θυγατέρα. μετὰ δὲ χρόνον ὥς μιν ἠσπάζετο πατρόθεν οὖνο-
μάζων, λέγει πρὸς αὐτὸν ἡ παῖς· ὦ βασιλεῦ, διαβεβλημένος 20

- 1 ὑπ' Ἀμάσιος οὐ μανθάνεις, ὃς ἐμέ σοι κόσμῳ ἀσκήσας ἀπέ-
 πεμψε, ὥς ἐωυτοῦ θυγατέρα διδοὺς ἐοῦσαν τῇ ἀληθείῃ Ἀπρίεω,
 τὸν ἐκεῖνος ἐόντα ἐωυτοῦ δεσπότην μετ' Αἰγυπτίων ἐπαναστὰς
 ἐφόνευσε. Τοῦτο δὴ τὸ ἔπος καὶ αὕτη ἡ αἰτίη ἐγγενομένη
 25 ἦγαγε Καμβύσην τὸν Κύρου μεγάλως θυμωθέντα ἐπ' Αἰγυπτον.
- 2 οὕτω μὲν νυν λέγουσι Πέρσαι. Αἰγύπτιοι δὲ οἰκηῖνται
 Καμβύσην, φάμενοί μιν ἐκ ταύτης δὴ τῆς Ἀπρίεω θυγατρὸς
 γενέσθαι. Κῦρον γὰρ εἶναι τὸν πέμψαντα παρ' Ἀμασιν ἐπὶ
 τὴν θυγατέρα, ἀλλ' οὐ Καμβύσην. λέγοντες δὲ ταῦτα οὐκ
 5 ὀρθῶς λέγουσι. οὐ μὲν οὐδὲ λέληθε αὐτοὺς (εἰ γάρ τινες καὶ
 ἄλλοι, τὰ Περσέων νόμιμα ἐπιστέαται καὶ Αἰγύπτιοι), ὅτι
 πρῶτα μὲν νόθον οὐ σφι νόμος ἐστὶ βασιλεύσαι γνησίου παρ-
 εόντος, αὗτις δὲ ὅτι Κασσανδάνης τῆς Φαρνάσπεω θυγατρὸς ἦν
 παῖς Καμβύσης, ἀνδρὸς Ἀχαιμενίδεω, ἀλλ' οὐκ ἐκ τῆς Αἰ-
 10 γυπτίης. ἀλλὰ παρατράπουσι τὸν λόγον προσποιούμενοι τῇ
- 3 Κύρου οἰκίῃ συγγενέες εἶναι. καὶ ταῦτα μὲν ᾧδε ἔχει. Λέγεται
 δὲ καὶ ᾧδε ὁ λόγος, ἐμοὶ μὲν οὐ πιθανὸς, ὥς τῶν Περσίδων
 γυναικῶν ἐσελθοῦσά τις παρὰ τὰς Κύρου γυναῖκας, ὥς εἶδε τῇ
 Κασσανδάνῃ παρεστέωτα τέκνα εὐεῖδέα τε καὶ μεγάλα, πολλῶ
 5 ἐχρᾶτο τῷ ἐπαίνῳ ὑπερθωμάζουσα, ἡ δὲ Κασσανδάνη ἐοῦσα τοῦ
 Κύρου γυνῇ εἶπε τάδε· Τοιῶνδε μέντοι ἐμὲ παίδων μητέρα
 ἐοῦσαν Κῦρος ἐν ἀτιμίῃ ἔχει, τὴν δ' ἀπ' Αἰγύπτου ἐπίκτητόν ἐν
 τιμῇ τίθεται. Τὴν μὲν ἀχθομένην τῇ Νιτήτι εἰπεῖν ταῦτα, τῶν
 δὲ οἱ παίδων τὸν πρεσβύτερον εἰπεῖν, Καμβύσην· Τοιγάρτοι, ᾧ
 10 μῆτερ, ἐπεὰν ἐγὼ γένωμαι ἀνὴρ, Αἰγύπτου τὰ μὲν ἄνω κάτω
 θήσω, τὰ δὲ κάτω ἄνω. Ταῦτα εἰπεῖν αὐτὸν ἔτεα ὥς δέκα κου
 γεγονότα, καὶ τὰς γυναῖκας ἐν θώματι γενέσθαι· τὸν δὲ διαμνη-
 μονεύοντα, οὕτω δὴ, ἐπέεε ἡνδρώθη καὶ ἔσχε τὴν βασιληΐην,
- 4 ποιήσασθαι τὴν ἐπ' Αἰγυπτον στρατηΐην. Συνήνευκε δὲ καὶ
 ἄλλο τι τοιόνδε πρῆγμα γενέσθαι ἐς τὴν ἐπιστράτευσιν ταύτην·
 ἦν τῶν ἐπικούρων τῶν Ἀμάσιος ἀνὴρ γένος μὲν Ἀλικάρνησσεὺς,
 οὖνομα δὲ οἱ ἦν Φάνης, καὶ γνώμην ἱκανὸς καὶ τὰ πολεμικὰ
 5 ἄλκιμος. οὗτος ὁ Φάνης μεμφόμενός κού τι Ἀμάσι ἐκδιδρῆσκει

πλοίῳ ἐξ Αἰγύπτου, βουλόμενος Καμβύση ἐλθεῖν ἐς λόγους. 4
 οἷα δὲ ἔοντα αὐτὸν ἐν τοῖσι ἐπικούροισι λόγου οὐ σμικροῦ ἐπι-
 στάμενόν τε τὰ περὶ Αἴ υπτον ἀτρεκέστατα, μεταδιώκει ὁ
 Ἄμασις σπουδὴν ποιούμενος ἐλεῖν· μεταδιώκει δὲ τῶν εὐνούχων
 τὸν πιστότατον ἀποστείλας τριήρεϊ κατ' αὐτὸν, ὃς αἰρέει μιν ἐν 10
 Λυκίῃ, ἐλὼν δὲ οὐκ ἀνήγαγε ἐς Αἴγυπτον· σοφίῃ γάρ μιν
 περιῆλθε ὁ Φάνης. καταμεθύσας γὰρ τοὺς φυλάκους ἀπαλλάσ-
 σετο ἐς Πέρσας. ὠρμημένῳ δὲ Καμβύση στρατεύεσθαι ἐπ'
 Αἴγυπτον καὶ ἀπορέοντι τὴν ἔλασιν, ὅκως τὴν ἄννδρον διεκ-
 περᾶ, ἐπελθὼν φράζει μὲν καὶ τᾶλλα τὰ Ἀμάσιος πρήγματα, 15
 ἐξηγέεται δὲ καὶ τὴν ἔλασιν, ὧδε παραινέων, πέμψαντα παρὰ
 τὸν Ἀραβίων βασιλέα δέεσθαι τὴν διέξοδόν οἱ ἀσφαλέα παρα-
 σχεῖν. Μούνη δὲ ταύτῃ εἰσὶ φανεραὶ ἐσβολαὶ ἐς Αἴγυπτον· 5
 ἀπὸ γὰρ Φοινίκης μέχρι οὖρων τῶν Καδύτιος πόλιός ἐστι Σύρων
 τῶν Παλαιστινῶν καλεομένων· ἀπὸ δὲ Καδύτιος ἐούσης πόλιος,
 ὡς ἐμοὶ δοκέει, Σαρδίων οὐ πολλῷ ἐλάσσοнос, ἀπὸ ταύτης τὰ
 ἐμπόρια τὰ ἐπὶ θαλάσσης μέχρι Ἰηνύσου πόλιός ἐστι τοῦ 5
 Ἀραβίου, ἀπὸ δὲ Ἰηνύσου αὐτὶς Σύρων μέχρι Σερβωνίδος
 λίμνης, παρ' ἣν δὴ τὸ Κάσιον οὖρος τείνει ἐς θάλασσαν, ἀπὸ
 δὲ Σερβωνίδος λίμνης, ἐν τῇ δὴ λόγος τὸν Τυφῷ κεκρύφθαι,
 ἀπὸ ταύτης ἤδη Αἴγυπτος. τὸ δὴ μεταξὺ Ἰηνύσου πόλιος καὶ
 Κασίου τε οὖρεος καὶ τῆς Σερβωνίδος λίμνης, ἐν τούτῳ οὐκ 10
 ὀλίγον χωρίον, ἀλλ' ὅσον τε ἐπὶ τρεῖς ἡμέρας ὁδὸν, ἄννδρόν
 ἐστι δεινῶς. Τὸ δὲ ὀλίγοι τῶν ἐς Αἴγυπτον ναυτιλλομένων 6
 ἐννενώκασι, τούτῳ ἔρχομαι φράσων. ἐς Αἴγυπτον ἐκ τῆς Ἑλ-
 λάδος πάσης καὶ πρὸς ἐκ Φοινίκης κέραμος ἐσάγεται πλήρης
 οἴνου δις τοῦ ἔτεος ἐκάστου, καὶ ἐν κεράμιον οἶνηρόν ἀριθμῷ
 κεινὸν οὐκ ἔστι ὡς λόγῳ εἰπεῖν ἰδέσθαι. κοῦ δῆτα, εἴποι τις 5
 ἄν, ταῦτα ἀναισιμουῦται; ἐγὼ καὶ τούτῳ φράσω. δεῖ τὸν μὲν
 δήμαρχον ἕκαστον ἐκ τῆς ἑνυτοῦ πόλιος συλλέξαντα πάντα
 τὸν κέραμον ἄγειν ἐς Μέμφιν, τοὺς δὲ ἐκ Μέμφιος ἐς ταῦτα δὴ
 τὰ ἄννδρα τῆς Συρίας κομίζειν πλήσαντας ὕδατος. οὕτῳ ὁ
 ἐπιφοιτέων κέραμος καὶ ἐξαιρεόμενος ἐν Αἰγύπτῳ ἐπὶ τὸν 10

7 παλαιὸν κομίζεται εἰς Συρίην. Οὕτω μὲν νυν Πέρσαι εἰσὶ οἱ
 τὴν ἐσβολὴν ταύτην παρασκευάσαντες εἰς Αἴγυπτον, κατὰ δὴ
 τὰ εἰρημένα σάξαντες ὕδατι, ἐπεῖτε τάχιστα παρέλαβον Αἴγυπ-
 5 τον. τότε δὲ οὐκ ἔοντος κω ὕδατος ἐτοίμου Καμβύσης πυθό-
 μενος τοῦ Ἀλικαρνασσεὸς ξείνου, πέμψας παρὰ τὸν Ἀράβιον
 ἀγγέλους καὶ δεηθεὶς τῆς ἀσφαλείης ἔτυχε, πίστις δούς τε καὶ
 8 δεξάμενος παρ' αὐτοῦ. Σέβονται δὲ Ἀράβιοι πίστις ἀνθρώπων
 ὁμοῖα τοῖσι μάλιστα. ποιεῦνται δὲ αὐτὰς τρόπῳ τοιῷδε· τῶν
 βουλομένων τὰ πιστὰ ποιεέσθαι ἄλλος ἀνὴρ ἀμφοτέρων αὐτῶν
 ἐν μέσῳ ἑστεὼς λίθῳ ὀξείῳ τὸ ἔσω τῶν χειρῶν παρὰ τοὺς δακ-
 5 τύλους τοὺς μεγάλους ἐπιτάμνει τῶν ποιευμένων τὰς πίστις καὶ
 ἔπειτεν λαβὼν ἐκ τοῦ ἱματίου ἑκατέρου κροκύδα ἀλείφει τῷ
 αἵματι ἐν μέσῳ κειμένους λίθους ἐπτὰ, τοῦτο δὲ ποιέων ἐπι-
 καλέει τε τὸν Διόνυσον καὶ τὴν Οὐρανίην. ἐπιτελέσαντος δὲ
 τούτου ταῦτα ὁ τὰς πίστις ποιησάμενος τοῖσι φίλοισι παρεγγυᾷ
 10 τὸν ξεῖνον ἢ καὶ τὸν ἀστὸν, ἣν πρὸς ἀστὸν ποιέηται, οἱ δὲ φίλοι
 καὶ αὐτοὶ τὰς πίστις δικαιοῦσι σέβεσθαι. Διόνυσον δὲ θεὸν
 μῦθον καὶ τὴν Οὐρανίην ἡγέονται εἶναι, καὶ τῶν τριχῶν τὴν
 κουρὴν κείρεσθαι φασὶ κατὰπερ αὐτὸν τὸν Διόνυσον κεκάρθαι·
 κείρονται δὲ περιτρόχαλα, περιξυρέοντες τοὺς κροτάφους. οὐ-
 15 νομάζουσι δὲ τὸν μὲν Διόνυσον Ὀροτάλ, τὴν δὲ Οὐρανίην
 9 Ἀλιλάτ. Ἐπεὶ ὦν τὴν πίστιν τοῖσι ἀγγέλοισι τοῖσι παρὰ
 Καμβύσει ἀπιγμένοισι ἐποιήσατο ὁ Ἀράβιος, ἐμηχανᾷτο
 τοιάδε· ἀσκούς καμήλων πλήσας ὕδατος ἐπέσαξε ἐπὶ τὰς ζῶας
 τῶν καμήλων πάσας, τοῦτο δὲ ποιήσας ἤλασε εἰς τὴν ἄνυδρον
 5 καὶ ὑπέμενε ἐνθαῦτα τὸν Καμβύσειω στρατόν. οὗτος μὲν ὁ
 πιθανώτερος τῶν λόγων εἴρηται, δεῖ δὲ καὶ τὸν ἔσσον πιθανόν,
 ἐπεὶ γε δὴ λέγεται, ῥηθῆναι. ποταμός ἐστι μέγας ἐν τῇ
 Ἀραβίῃ, τῷ ὄνομα Κόρυς, ἐκδιδοὶ δὲ οὗτος εἰς τὴν Ἐρυθρὴν
 καλεομένην θάλασσαν. ἀπὸ τούτου δὴ ὦν τοῦ ποταμοῦ λέγεται
 10 τὸν βασιλέα τῶν Ἀραβίων, ῥαψάμενον τῶν ὠμοβοέων καὶ τῶν
 ἄλλων δερμάτων ὀχετὸν μήκει ἐξικνεόμενον εἰς τὴν ἄνυδρον,
 ἀγαγεῖν διὰ δὴ τούτου τὸ ὕδωρ, ἐν δὲ τῇ ἀνύδρῳ μεγάλας

ἔδεξαμενὰς ὀρύξασθαι, ἵνα δεκόμεναι τὸ ὕδωρ σώζωσι. ὁδὸς 9
 δ' ἐστὶ δυνώδεκα ἡμερέων ἀπὸ τοῦ ποταμοῦ ἐς ταύτην τὴν
 ἄνυδρον. ἄγειν δέ μιν διὰ ὀχετῶν τριῶν ἐς τριξὰ χωρία. 15

Ἐν δὲ τῷ Πηλουσίῳ καλεομένῳ στόματι τοῦ Νείλου ἐστρα- 10
 τοπεδεύετο Ψαμμήνιτος ὁ Ἀμάσιος παῖς ὑπομένων Καμβύσην.

Αμασιν γὰρ οὐ κατέλαβε ζῶοντα Καμβύσης ἐλάσας ἐπ' Αἴ-
 γυπτον, ἀλλὰ βασιλεύσας ὁ Ἀμασις τέσσερα καὶ τεσσεράκοντα
 ἔτεα ἀπέθανε, ἐν τοῖσι οὐδέν οἱ μέγα ἀνάρσιον πρῆγμα συν- 5
 ηνείχθη. ἀποθανὼν δὲ καὶ ταριχευθεὶς ἐτάφη ἐν τῇσι ταφῇσι
 τῇσι ἐν τῷ ἱρῷ, τὰς αὐτὸς οἰκοδομήσατο. ἐπὶ Ψαμμηνίτου
 δὲ τοῦ Ἀμάσιος βασιλεύοντος Αἰγύπτου φάσμα Αἰγυπτίοισι
 μέγιστον δὴ ἐγένετο· ὕσθησαν γὰρ Θῆβαι αἱ Αἰγύπτιαι, οὔτε
 πρότερον οὐδαμὰ ὕσθῃσαι οὔτε ὕστερον τὸ μέχρι ἐμεῦ, ὥς 10
 λέγουσι αὐτοὶ Θηβαῖοι. οὐ γὰρ δὴ ὕεται τὰ ἄνω τῆς Αἰγύπτου
 τὸ παράπαν· ἀλλὰ καὶ τότε ὕσθησαν αἱ Θῆβαι ψακάδι. Οἱ δὲ 11
 Πέρσαι ἐπεῖτε διεξελάσαντες τὴν ἄνυδρον ἵζοντο πέλας τῶν
 Αἰγυπτίων ὥς συμβαλέοντες, ἐνθαῦτα οἱ ἐπίκουροι οἱ τοῦ
 Αἰγυπτίου, ἑόντες ἄνδρες Ἕλληνές τε καὶ Κᾶρες, μεμφόμενοι
 τῷ Φάνῃ, ὅτι στρατὸν ἤγαγε ἐπ' Αἴγυπτον ἀλλόθροον, μηχαν- 5
 έονται πρῆγμα ἐς αὐτὸν τοιόνδε· ἦσαν τῷ Φάνῃ παῖδες ἐν
 Αἰγύπτῳ καταλελειμμένοι, τοὺς ἀγαγόντες ἐς τὸ στρατόπεδον
 καὶ ἐς ὅψιν τοῦ πατρὸς κρητῆρα ἐν μέσῳ ἔστησαν ἀμφοτέρων
 τῶν στρατοπέδων, μετὰ δὲ ἀγινέοντες κατ' ἓνα ἕκαστον τῶν
 παίδων ἔσφαζον ἐς τὸν κρητῆρα. διὰ πάντων δὲ διεξελθόντες 10
 τῶν παίδων οἶνόν τε καὶ ὕδωρ ἐσεφόρεον ἐς αὐτὸν, ἐμπιόντες δὲ
 τοῦ αἵματος πάντες οἱ ἐπίκουροι οὕτω δὴ συνέβαλον. μάχης δὲ
 γενομένης καρτερῆς καὶ πεσόντων ἐξ ἀμφοτέρων τῶν στρατο-
 πέδων πλήθει πολλῶν ἐτράποντο οἱ Αἰγύπτιοι. Θῶμα δὲ μέγα 12
 εἶδον πυθόμενος παρὰ τῶν ἐπιχωρίων· τῶν γὰρ ὀστέων περι-
 κεχυμένων χωρὶς ἐκατέρων τῶν ἐν τῇ μάχῃ ταύτῃ πεσόντων
 (χωρὶς μὲν γὰρ τῶν Περσέων ἐκέετο τὰ ὀστέα, ὥς ἐχωρίσθη
 κατ' ἀρχὰς, ἐτέρωθι δὲ τῶν Αἰγυπτίων) αἱ μὲν τῶν Περσέων 5
 κεφαλαὶ εἰσι ἀσθενέες οὕτω ὥστε, εἰ ἐθέλεις ψήφῳ μούνη

- 12 βαλεῖν, διατετρανέεις, αἱ δὲ τῶν Αἰγυπτίων οὕτω δὴ τι ἰσχυραί·
 μόγῃς ἂν λίθῳ παίσας διαρρήξαις. αἷτιον δὲ τούτου τόδε
 ἔλεγον, καὶ ἐμέ γ' εὐπετέως ἔπειθον, ὅτι Αἰγύπτιοι μὲν αὐτίκα
 10 ἀπὸ παιδίων ἀρξάμενοι ξυρέονται τὰς κεφαλὰς καὶ πρὸς τὸν
 ἥλιον παχύνεται τὸ ὀστέον. τῷντὸ δὲ τοῦτο καὶ τοῦ μὴ φαλα-
 κροῦσθαι αἷτιόν ἐστι· Αἰγυπτίων γὰρ ἂν τις ἐλαχίστους ἴδοιτο
 φαλακροὺς πάντων ἀνθρώπων. τούτοισι μὲν δὴ τοῦτό ἐστι
 αἷτιον ἰσχυρὰς φορέειν τὰς κεφαλὰς, τοῖσι δὲ Πέρσησι, ὅτι
 15 ἀσθενέας φορέουσι τὰς κεφαλὰς, αἷτιον τόδε· σκιητροφέουσι ἐξ
 ἀρχῆς πῖλους τιήρας φορέοντες. ταῦτα μὲν νυν τοιαῦτα ἑόντα
 εἶδον. εἶδον δὲ καὶ ἄλλα ὁμοῖα τούτοισι ἐν Παπρήμι, τῶν ἅμα
 Ἀχαιμένει τῷ Δαρείου διαφθαρέντων ὑπ' Ἰνάρῳ τοῦ Λίβυος.
- 13 Οἱ δὲ Αἰγύπτιοι ἐκ τῆς μάχης ὥς ἐτράποντο, ἔφευγον οὐδενὶ
 κόσμῳ. κατειληθέντων δὲ ἐς Μέμφιν ἔπεμπε ἀνὰ ποταμὸν
 Καμβύσης νέα Μυτιληναῖν κήρυκα ἄγουσαν ἄνδρα Πέρσην,
 ἐς ὁμολογίην προκαλεόμενος Αἰγυπτίους. οἱ δὲ ἐπείτε τὴν νέα
 5 εἶδον ἐσελθοῦσαν ἐς τὴν Μέμφιν, ἐκχυθέντες ἁλῆες ἐκ τοῦ
 τείχεος τὴν τε νέα διέφθειραν καὶ τοὺς ἄνδρας κρεουργηδὸν δια-
 σπάσαντες ἐφόρεον ἐς τὸ τεῖχος. καὶ Αἰγύπτιοι μὲν μετὰ
 τοῦτο πολιορκέομενοι χρόνῳ παρέστησαν, οἱ δὲ προσεχέες
 Λίβυες δείσαντες τὰ περὶ τὴν Αἴγυπτον γεγονότα παρέδοσαν
 10 σφεας αὐτοὺς ἀμαχητὶ καὶ φόρον τε ἐτάξαντο καὶ δῶρα ἔπεμπον.
 ὥς δὲ Κυρηναῖοι καὶ Βαρκαῖοι, δείσαντες ὁμοίως καὶ οἱ Λίβυες,
 ἕτερα τοιαῦτα ἐποίησαν. Καμβύσης δὲ τὰ μὲν παρὰ Λιβύων
 ἐλθόντα δῶρα φιλοφρόνως ἐδέξατο, τὰ δὲ παρὰ Κυρηναίων
 ἀπικόμενα μεμφθεὶς, ὥς ἐμοὶ δοκέει, ὅτι ἦν ὀλίγα (ἔπεμψαν γὰρ
 15 δὴ πεντακοσίας μνέας ἀργυρίου οἱ Κυρηναῖοι), ταύτας δρασ-
 14 σόμενος αὐτοχειρίῃ διέσπειρε τῇ στρατιῇ. Ἡμέρῃ δὲ δεκάτῃ
 ἀπ' ἧς παρέλαβε τὸ τεῖχος τὸ ἐν Μέμφι Καμβύσης, κατίσας ἐς
 τὸ προάστειον ἐπὶ λύμῃ τὸν βασιλέα τῶν Αἰγυπτίων Ψαμ-
 μήνιτον, βασιλεύσαντα μῆνας ἕξ, τοῦτον κατίσας σὺν ἄλλοισι
 5 Αἰγυπτίοισι διεπειράτο αὐτοῦ τῆς ψυχῆς ποιέων τοιάδε· στείλας
 αὐτοῦ τὴν θυγατέρα ἐσθῆτι δουλίῃ ἐξέπεμπε ἐπ' ὕδωρ ἔχουσιν

ὑδρήϊον, συνέπεμπε δὲ καὶ ἄλλας παρθένους ἀπολέξας ἀνδρῶν 14
 τῶν πρώτων ὁμοίως ἐσταλμένας τῇ τοῦ βασιλέως. ὥς δὲ βοῇ
 τε καὶ κλαυθμῷ παρήϊσαν αἱ παρθένοι παρὰ τοὺς πατέρας, οἱ
 μὲν ἄλλοι πατέρες ἀνεβόευν τε καὶ ἀνέκλαιον ὀρέοντες τὰ τέκνα 10
 κεκακωμένα, ὁ δὲ Ψαμμήνιτος προῖδὼν καὶ μαθὼν ἔκυψε ἐς τὴν
 γῆν. παρεξελθουσέων δὲ τῶν ὑδροφόρων δευτέρᾳ οἱ τὸν παῖδα
 ἔπεμπε μετ' ἄλλων Αἰγυπτίων δισχιλίων τὴν αὐτὴν ἡλικίην
 ἔχόντων, τοὺς τε αὐχένας κάλῳ δεδεμένους καὶ τὰ στόματα ἐγκε-
 χαλινωμένους. ἤγοντο δὲ ποιὴν τίσοντες Μυτιληναίων τοῖσι 15
 ἐν Μέμφι ἀπολομένοισι σὺν τῇ νηϊ· ταῦτα γὰρ ἐδίκασαν οἱ
 βασιλῆῖοι δικασταί, ὑπὲρ ἀνδρὸς ἐκάστου δέκα Αἰγυπτίων τῶν
 πρώτων ἀνταπόλλυσθαι. ὁ δὲ ἰδὼν παρεξιόντας καὶ μαθὼν τὸν
 παῖδα ἀγόμενον ἐπὶ θάνατον, τῶν ἄλλων Αἰγυπτίων τῶν περι-
 κατημένων αὐτὸν κλαιόντων καὶ δεινὰ ποιεύντων τῶντ' ἐποίησε 20
 τὸ ἐπὶ τῇ θυγατρὶ. παρελθόντων δὲ καὶ τούτων συνήνεκε
 ὥστε τῶν συμποτέων οἱ ἄνδρα ἀπηλικέστερον, ἐκπεπτωκότα ἐκ
 τῶν ἐόντων ἔχοντά τε οὐδὲν, εἰ μὴ ὅσα πτωχὸς, καὶ προσ-
 αιτέοντα τὴν στρατιὴν, παριέναι Ψαμμήνιτόν τε τὸν Ἀμάσιος
 καὶ τοὺς ἐν τῷ προαστείῳ κατημένους τῶν Αἰγυπτίων. ὁ δὲ 25
 Ψαμμήνιτος ὡς εἶδε, ἀνακλαύσας μέγα καὶ καλέσας οὐνομαστὶ
 τὸν ἑταῖρον ἐπλήξατο τὴν κεφαλὴν. ἦσαν δ' ἄρα αὐτοῦ
 φύλακοι, οἳ τὸ ποιούμενον πᾶν ἐξ ἐκείνου ἐπ' ἐκάστη ἐξόδῳ
 Καμβύσῃ ἐσήμαινον. θωμάσας δὲ ὁ Καμβύσης τὰ ποιούμενα
 πέμψας ἄγγελον εἰρώτα αὐτὸν, λέγων τάδε· Δεσπότης σε Καμ- 30
 βύσης, Ψαμμήνιτε, εἰρωτᾷ, διότι δὴ τὴν μὲν θυγατέρα ὀρέων
 κεκακωμένην καὶ τὸν παῖδα ἐπὶ θάνατον στείχοντα οὔτε ἀνέ-
 βωσας οὔτε ἀνέκλαυσας, τὸν δὲ πτωχὸν οὐδὲν σοι προσήκοντα,
 ὡς ἄλλων πυνθάνεται, ἐτίμησας; Ὁ μὲν δὴ ταῦτα ἐπειρώτα, ὁ
 δ' ἀμείβετο τοισίδε· ὦ παῖ Κύρου, τὰ μὲν οἰκήϊα ἦν μέζω 35
 κακὰ ἢ ὥστε ἀνακλαίειν, τὸ δὲ τοῦ ἑταίρου πένθος ἄξιον ἦν
 δακρύων, ὃς ἐκ πολλῶν τε καὶ εὐδαιμόνων ἐκπεσὼν ἐς πτωχηΐην
 ἀπίκται ἐπὶ γήραος οὐδῶ. Καὶ ταῦτα ὡς ἀπενειχθέντα ὑπὸ
 τούτου ἤκουσε, εὖ δοκέειν οἱ εἰρῇσθαι, ὡς δὲ λέγεται ὑπ' Αἰ-

24 γυπτίων, δακρύειν μὲν Κροῖσον (ἐτετεύχεε γὰρ καὶ οὗτος ἐπι-
 41 σπόμενος Καμβύσῃ ἐπ' Αἴγυπτον) δακρύειν δὲ Περσέων τοὺς
 παρεόντας, αὐτῷ τέ Καμβύσῃ ἐσελθεῖν οἰκτόν τινα, καὶ αὐτίκα
 κελεύειν τὸν τέ οἱ παῖδα ἐκ τῶν ἀπολλυμένων σῶζειν καὶ αὐτὸν
 15 ἐκ τοῦ προαστείου ἀναστήσαντας ἄγειν παρ' ἐωυτόν. Τὸν μὲν
 δὲ παῖδα εὖρον οἱ μετιόντες οὐκέτι περιέοντα, ἀλλὰ πρῶτον
 κατακοπέντα, αὐτὸν δὲ Ψαμμήνιτον ἀναστήσαντες ἦγον παρὰ
 Καμβύσῃ· ἔνθα τοῦ λοιποῦ διαιτᾶτο ἔχων οὐδὲν βίαιον. εἰ
 5 δὲ καὶ ἡπιστήθη μὴ πολυπρηγμονέειν, ἀπέλαβε ἂν Αἴγυπτον
 ὥστε ἐπιτροπεύειν αὐτῆς, ἐπεὶ τιμᾶν ἐώθασι Πέρσαι τῶν
 βασιλέων τοὺς παῖδας, τῶν, ἣν καὶ σφῶν ἀποστέωσι, ὅμως
 τοῖσί γε παισὶ αὐτῶν ἀποδιδούσι τὴν ἀρχήν. πολλοῖσι μὲν
 νυν καὶ ἄλλοισι ἔστι σταθμώσασθαι, ὅτι τοῦτο οὕτω νενομίκασι
 10 ποιεῖν, ἐν δὲ καὶ τῷδε, τῷ Λίβυος Ἰνάρῳ παιδὶ Θαννύρα, ὃς
 ἀπέλαβε τὴν οἱ ὁ πατὴρ εἶχε ἀρχήν, καὶ τῷ Ἀμυρταίου
 Πανσίρι· καὶ γὰρ οὗτος ἀπέλαβε τὴν τοῦ πατρὸς ἀρχήν·
 καίτοι Ἰνάρῳ τε καὶ Ἀμυρταίου οὐδαμοὶ κῶ Πέρσας κακὰ
 πλέω ἐργάσαντο. νῦν δὲ μηχανέομενος κακὰ ὁ Ψαμμήνιτος
 15 ἔλαβε τὸν μισθόν· ἀπιστὰς γὰρ Αἰγυπτίους ἦλω, ἐπεῖτε δὲ
 ἐπάϊστος ἐγένετο ὑπὸ Καμβύσει, αἷμα ταύρου πιὼν ἀπέθανε
 16 παραχρῆμα. οὕτω δὴ οὗτος ἐτελεύτησε. Καμβύσης δὲ ἐκ
 Μέμφιος ἀπῆκετο ἐς Σάιν πόλιν βουλόμενος ποιῆσαι τὰ δὴ
 καὶ ἐποίησε. ἐπεῖτε γὰρ ἐσῆλθε ἐς τὰ τοῦ Ἀμάσιος οἰκία,
 αὐτίκα ἐκέλευε ἐκ τῆς ταφῆς τὸν Ἀμάσιος νέκυν ἐκφέρειν ἔξω,
 5 ὥς δὲ ταῦτά οἱ ἐπιτελέα ἐγένετο, μαστιγοῦν ἐκέλευε καὶ τὰς
 τρίχας ἀποτίλλειν καὶ κεντροῦν τε καὶ τᾶλλα πάντα λυμαίν-
 εσθαι. ἐπεῖτε δὲ καὶ ταῦτα ἔκαμον ποιέοντες (ὁ γὰρ δὴ νεκρὸς
 ἄτε τεταριχευμένος ἀντεῖχέ τε καὶ οὐδὲν διεχέετο), ἐκέλευσέ
 10 μιν ὁ Καμβύσης κατακαῦσαι, ἐντελλόμενος οὐκ ὕσια. Πέρσαι
 γὰρ θεὸν νομίζουσι εἶναι τὸ πῦρ. τὸ ὦν κατακαίειν τοὺς
 νεκροὺς οὐδαμῶς ἐν νόμῳ οὐδετέροισί ἐστι, Πέρσῃσι μὲν δι'
 ὕπερ εἴρηται, θεῷ οὐ δίκαιον εἶναι λέγοντες νέμειν νεκρὸν ἀν-
 θρώπου, Αἰγυπτίοισι δὲ νενόμισται τὸ πῦρ θηρίον εἶναι ἔμψυχον,

πάντα δὲ αὐτὸ κατεσθίειν τὰ περ ἂν λάβῃ, πλησθὲν δὲ αὐτὸ 16
 τῆς βορῆς συναποθνήσκειν τῷ κατεσθιομένῳ. οὐκ ὦν θηρίοισι 15
 νόμος οὐδαμῶς σφί ἐστι τὸν νέκυν διδόναι, καὶ διὰ ταῦτα ταρι-
 χεύουσι, ἵνα μὴ κείμενος ὑπ' εὐλέων καταβρωθῇ. οὕτω δὲ
 οὐδετέροισι νομιζόμενα ἐνετέλλετο ποιέειν ὁ Καμβύσης. ὥς
 μέντοι Αἰγύπτιοι λέγουσι, οὐκ Ἄμασις ἦν ὁ ταῦτα παθὼν,
 ἀλλ' ἄλλος τῶν τις Αἰγυπτίων ἔχων τὴν αὐτὴν ἡλικίην Ἀμάσι, 20
 τῷ λυμαινόμενοι Πέρσαι ἐδόκεον Ἀμάσι λυμαίνεσθαι. λέγουσι
 γὰρ, ὥς πυθόμενος ἐκ μαντηΐου ὁ Ἄμασις τὰ περὶ ἐωυτὸν ἀπο-
 θανόντα μέλλοι γίνεσθαι, οὕτω δὲ ἀκεόμενος τὰ ἐπιφερόμενα
 τὸν μὲν ἄνθρωπον τούτον τὸν μαστιγωθέντα ἀποθανόντα ἔθαψε
 ἐπὶ τῇσι θύρῃσι ἐντὸς τῆς ἐωυτοῦ θήκης, ἐωυτὸν δὲ ἐνετείλατο 25
 τῷ παιδὶ ἐν μυχῷ τῆς θήκης ὥς μάλιστα θείναι. αἱ μὲν νυν
 ἐκ τοῦ Ἀμάσιος ἐντολαὶ αὗται αἱ ἐς τὴν ταφὴν τε καὶ τὸν
 ἄνθρωπον ἔχουσαι οὗ μοι δοκέουσι ἀρχὴν γενέσθαι, ἄλλως
 δ' αὐτὰ Αἰγύπτιοι σεμνοῦν.

Μετὰ δὲ ταῦτα ὁ Καμβύσης ἐβουλεύσατο τριφασίας στρα- 17
 τηΐας, ἐπὶ τε Καρχηδονίους καὶ ἐπὶ Ἀμμωνίους καὶ ἐπὶ τοὺς
 μακροβίους Αἰθίοπας, οἰκημένους δὲ Λιβύης ἐπὶ τῇ νοτίῃ θα-
 λάσσῃ. βουλευομένῳ δέ οἱ ἔδοξε ἐπὶ μὲν Καρχηδονίους τὸν
 ναυτικὸν στρατὸν ἀποστέλλειν, ἐπὶ δὲ Ἀμμωνίους τοῦ πεζοῦ 5
 ἀποκρίναντα, ἐπὶ δὲ τοὺς Αἰθίοπας κατόπτας πρῶτον, ὀψομένους
 τε τὴν ἐν τούτοις τοῖσι Αἰθίοψι λεγομένην εἶναι ἡλίου τράπε-
 ζαν, εἰ ἐστὶ ἀληθές, καὶ πρὸς ταύτη τὰ ἄλλα κατοψομένους,
 δῶρα δὲ τῷ λόγῳ φέροντας τῷ βασιλεῖ αὐτῶν. Ἡ δὲ τράπεζα 18
 τοῦ ἡλίου τοιγὰδε τις λέγεται εἶναι· λειμών ἐστὶ ἐν τῷ προ-
 αστείῳ ἐπίπλεος κρεῶν ἐφθῶν πάντων τῶν τετραπόδων, ἐς τὸν
 τὰς μὲν νύκτας ἐπιτηδεύοντας τιθέναι τὰ κρέα τοὺς ἐν τέλει
 ἐκάστους ἐόντας τῶν ἀστῶν, τὰς δὲ ἡμέρας δαίνυσθαι προσιόντα 5
 τὸν βουλόμενον· φάναι δὲ τοὺς ἐπιχωρίους ταῦτα τὴν γῆν
 αὐτὴν ἀναδιδόναι ἐκάστοτε. ἡ μὲν δὲ τράπεζα τοῦ ἡλίου
 καλεομένη λέγεται εἶναι τοιγὰδε. Καμβύση δὲ ὥς ἔδοξε πέμπειν 19
 τοὺς κατασκόπους, αὐτίκα μετεπέμπετο ἐξ Ἐλεφαντίνης πόλιος

- 19 τῶν Ἰχθυοφάγων ἀνδρῶν τοὺς ἐπισταμένους τὴν Αἰθιοπίδα
 γλῶσσαν. ἐν ᾧ δὲ τούτους μετήϊσαν, ἐν τούτῳ ἐκέλευε ἐπὶ
 5 τὴν Καρχηδόνα πλῶειν τὸν ναυτικὸν στρατόν. Φοίνικες δὲ οὐκ
 ἔφασαν ποιήσκειν ταῦτα· ὀρκίοισί τε γὰρ μεγάλοισι ἐνδεδέσθαι,
 καὶ οὐκ ἂν ποίειν ὅσα ἐπὶ τοὺς παῖδας τοὺς ἐκ τῶν στρα-
 τευόμενοι. Φοινίκων δὲ οὐ βουλομένων οἱ λοιποὶ οὐκ ἀξιόμαχοι
 ἐγίνοντο. Καρχηδόνιοι μὲν νῦν οὕτω δουλοσύνην διέφυγον
 10 πρὸς Περσέων. Καμβύσης γὰρ βίην οὐκ ἐδικαίου προσφέρειν
 Φοίνιξι, ὅτι σφέας τε αὐτοὺς ἐδεδώκεσαν Πέρσῃσι καὶ πᾶς ἐκ
 Φοινίκων ἡρτητο ὁ ναυτικὸς στρατός. δόντες δὲ καὶ Κύπριοι
 20 σφέας αὐτοὺς Πέρσῃσι ἐστρατεύοντο ἐπ' Αἴγυπτον. Ἐπεῖτε
 δὲ τῷ Καμβύσῃ ἐκ τῆς Ἑλεφαντίνης ἀπίκοντο οἱ Ἰχθυοφάγοι,
 ἔπεμπε αὐτοὺς ἐς τοὺς Αἰθίοπας ἐντειλάμενός τε τὰ λέγειν
 χρῆν, καὶ δῶρα φέροντας πορφύρεόν τε εἶμα καὶ χρύσειον
 5 στρεπτόν περιανχένιον καὶ ψέλια καὶ μύρου ἀλάβαστρον καὶ
 φοινικῆϊον οἶνον κάδον. οἱ δὲ Αἰθίοπες οὗτοι, ἐς τοὺς ἀπέπεμπε
 ὁ Καμβύσης, λέγονται εἶναι μέγιστοι καὶ κάλλιστοι ἀνθρώπων
 πάντων. νόμοισι δὲ καὶ ἄλλοισι χρᾶσθαι αὐτοὺς φασὶ κε-
 χωρισμένοισι τῶν ἄλλων ἀνθρώπων, καὶ δὴ καὶ κατὰ τὴν
 10 βασιληϊὴν τοιῷδε· τὸν ἂν τῶν ἀστῶν κρίνωσι μέγιστόν τε
 εἶναι καὶ κατὰ τὸ μέγαθος ἔχειν τὴν ἰσχὺν, τοῦτον ἀξιεύει
 βασιλεύειν. Ἐς τούτους δὴ ὦν τοὺς ἄνδρας ὡς ἀπίκοντο οἱ
 Ἰχθυοφάγοι, διδόντες τὰ δῶρα τῷ βασιλεῖ αὐτῶν ἔλεγον τάδε·
 21 Βασιλεὺς ὁ Περσέων Καμβύσης βουλόμενος φίλος τοι καὶ
 ξείνος γενέσθαι ἡμέας τε ἀπέπεμψε ἐς λόγους τοι ἐλθεῖν κε-
 λεύων, καὶ δῶρα ταῦτά τοι διδοῖ, τοῖσι καὶ αὐτὸς μάλιστα
 ἡδεται χρεόμενος. Ὁ δὲ Αἰθίοψ μαθὼν, ὅτι κατόπται ἡκοιεν,
 5 λέγει πρὸς αὐτοὺς τοιάδε· Οὐτε ὁ Περσέων βασιλεὺς δῶρα
 ὑμέας ἔπεμψε φέροντας προτιμέων πολλοῦ ἐμοὶ ξείνος γενέσθαι,
 οὐτε ὑμεῖς λέγετε ἀληθέα (ἦκετε γὰρ κατόπται τῆς ἐμῆς ἀρχῆς)
 οὐτε ἐκεῖνος ἀνὴρ ἐστὶ δίκαιος· εἰ γὰρ ἦν δίκαιος, οὐτ' ἂν
 ἐπεθύμησε χώρας ἄλλης ἢ τῆς ἐκ τῆς ἐκ τῆς ἐκ τῆς ἐκ τῆς ἐκ τῆς
 10 ἀνθρώπους ἡγε, ὑπ' ὧν μηδὲν ἰδίκηται. νῦν δὲ αὐτῷ τόξον

τόδε διδόντες τάδε ἔπεα λέγετε· Βασιλεὺς ὁ Αἰθιοπῶν συμ- 21
 βουλεύει τῷ Περσέων βασιλεῖ, ἔπεὰν οὕτω εὐπετέως ἔλκωσι τὰ
 τόξα Πέρσαι ἔοντα μεγάθει τοσαῦτα, τότε ἐπ' Αἰθίοπας τοὺς
 μακροβίους πλήθει ὑπερβαλλόμενον στρατεύεσθαι· μέχρι δὲ
 τούτου θεοῖσι εἰδέναι χάριν, οἳ οὐκ ἐπὶ νόον τράπουσι Αἰθιοπῶν 15
 παισὶ γῆν ἄλλην προσκτᾶσθαι τῇ ἐνυτῶν. Ταῦτα δὲ εἶπας καὶ 22
 ἀνεῖς τὸ τόξον παρέδωκε τοῖσι ἤκουσι. λαβὼν δὲ τὸ εἶμα τὸ
 πορφύρεον εἰρώτα, ὃ τι εἶη καὶ ὅπως πεποιημένον. εἰπάντων
 δὲ τῶν Ἰχθυοφάγων τὴν ἀλήθειαν περὶ τῆς πορφύρης καὶ τῆς
 βαφῆς, δολεροὺς μὲν τοὺς ἀνθρώπους ἔφη εἶναι, δολερὰ δὲ 5
 αὐτῶν τὰ εἶματα. δεύτερα δὲ τὸν χρύσειον εἰρώτα στρεπτὸν
 τὸν περιαυχένιον καὶ τὰ ψέλια. ἐξηγεομένων δὲ τῶν Ἰχθυο-
 φάγων τὸν κόσμον αὐτῶν γελάσας ὁ βασιλεὺς καὶ νομίσας
 εἶναί σφεα πέδας εἶπε, ὥς παρ' ἐνυτοῖσί εἰσι ῥωμαλεώτεραι
 τούτων πέδαι. τρίτον δὲ εἰρώτα τὸ μύρον· εἰπάντων δὲ τῆς 10
 ποιήσιος πέρι καὶ ἀλείψιος, τὸν αὐτὸν λόγον τὸν καὶ περὶ τοῦ
 εἵματος εἶπε. ὥς δὲ ἐς τὸν οἶνον ἀπίκητο καὶ ἐπύθετο αὐτοῦ
 τὴν ποίησιν, ὑπερησθεὶς τῷ πόματι ἐπείρετο, ὃ τι τε σιτέεται ὁ
 βασιλεὺς καὶ χρόνον ὁκόσον μακρότατον ἀνὴρ Πέρσης ζῶει.
 οἱ δὲ σιτέεσθαι μὲν τὸν ἄρτον εἶπαν ἐξηγησάμενοι τῶν πυρῶν 15
 τὴν φύσιν, ὀγδώκοντα δ' ἔτεα ζόης πλήρωμα ἀνδρὶ μακρότατον
 προκέεσθαι. πρὸς ταῦτα ὁ Αἰθίοψ ἔφη οὐδὲν θωμάζειν, εἰ
 σιτεόμενοι κόπρον ἔτεα ὀλίγα ζῶουσι· οὐδὲ γὰρ ἂν τοσαῦτα
 δύνασθαι ζῶειν σφέας, εἰ μὴ τῷ πόματι ἀνέφερον, φράζων τοῖσι
 Ἰχθυοφάγοις τὸν οἶνον· τοῦτο γὰρ ἐνυτοὺς ὑπὸ Περσέων 20
 ἐσσοῦσθαι. Ἀντειρομένων δὲ τὸν βασιλέα τῶν Ἰχθυοφάγων 23
 τῆς ζόης καὶ διαίτης πέρι, ἔτεα μὲν ἐς εἴκοσί τε καὶ ἑκατὸν τοὺς
 πολλοὺς αὐτῶν ἀπικνέεσθαι, ὑπερβάλλειν δέ τινας καὶ ταῦτα,
 σίτησιν δὲ εἶναι κρέα ἐφθὰ καὶ πόμα γάλα. θῶμα δὲ ποιευμέ-
 νων τῶν κατασκόπων περὶ τῶν ἐτέων ἐπὶ κρίνην σφι ἠγγήσασθαι, 5
 ἀπ' ἧς λουόμενοι λιπαρώτεροι ἐγίνοντο, κατάπερ εἰ ἐλαίου εἶη·
 ὅξειν δὲ ἀπ' αὐτῆς ὥς εἰ ἕων. ἀσθενὲς δὲ τὸ ὕδωρ τῆς κρίνης
 ταύτης οὕτω δὴ τι ἔλεγον εἶναι οἱ κατάσκοποι ὥστε μηδὲν οἶόν

- 23 τε εἶναι ἐπ' αὐτοῦ ἐπιπλώειν, μήτε ξύλον μήτε τῶν ὅσα ξύλου
 10 ἐστὶ ἐλαφρότερα, ἀλλὰ πάντα σφέα χωρέειν ἐς βυσσόν. τὸ δὲ
 ὕδωρ τοῦτο εἴ σφί ἐστι ἀληθῶς οἶόν τι λέγεται, διὰ τοῦτο ἂν
 εἶεν, τούτῳ τὰ πάντα χρεόμενοι, μακρόβιοι. ἀπὸ τῆς κρήνης
 δὲ ἀπαλλασσομένων ἀγαγεῖν σφέας ἐς δεσμωτήριον ἀνδρῶν,
 ἔνθα τοὺς πάντας ἐν πέδῃσι χρυσέῃσι δεδέσθαι. ἔστι δὲ ἐν
 15 τούτοισι τοῖσι Αἰθίοψι πάντων ὁ χαλκὸς σπανιώτατον καὶ
 τιμιώτατον. θηησάμενοι δὲ καὶ τὸ δεσμωτήριον ἐθήησαντο καὶ
 24 τὴν τοῦ ἡλίου λεγομένην τράπεζαν. Μετὰ δὲ ταύτην τελευ-
 ταίας ἐθήησαντο τὰς θήκας αὐτῶν, αἷ λέγονται σκευάζεσθαι ἐξ
 ὕελου τρόπῳ τοιῷδε· ἐπεὰν τὸν νεκρὸν ἰσχνήνωσι, εἴτε δὴ
 κατάπερ Αἰγύπτιοι εἴτε ἄλλως πως, γυψώσαντες ἅπαντα αὐτὸν
 5 γραφῇ κοσμέουσι, ἑξομοιεῦντες τὸ εἶδος ἐς τὸ δυνατόν, ἔπειτεν
 δέ οἱ περιστᾶσι στήλην ἐξ ὕελου πεποιημένην κοίλην· ἡ δέ
 σφι πολλὴ καὶ εὐεργὸς ὀρύσσεται· ἐν μέσῃ δὲ τῇ στήλῃ ἐνεὼν
 διαφαίνεται ὁ νέκυς οὔτε ὁδμὴν οὔδεμίαν ἄχαριν παρεχόμενος
 οὔτε ἄλλο ἀεικὲς οὐδὲν, καὶ ἔχει πάντα φανερά ὁμοίως αὐτῷ τῷ
 10 νέκυϊ. ἐνιαυτὸν μὲν δὴ ἔχουσι τὴν στήλην ἐν τοῖσι οἰκίοισι οἱ
 μάλιστα προσήκοντες πάντων τε ἀπαρχόμενοι καὶ θυσίας οἱ
 προσάγοντες, μετὰ δὲ ταῦτα ἐκκομίσαντες ἰστᾶσι περὶ τὴν
 25 πόλιν. Θηησάμενοι δὲ τὰ πάντα οἱ κατάσκοποι ἀπαλλάσσοντο
 ὀπίσω, ἀπαγγειλάντων δὲ ταῦτα τούτων αὐτίκα ὁ Καμβύσης
 ὀργὴν ποιησάμενος ἐστρατεύετο ἐπὶ τοὺς Αἰθίοπας, οὔτε παρα-
 σκευὴν σίτου οὔδεμίαν παραγγείλας, οὔτε λόγον ἑωυτῷ δοὺς ὅτι
 5 ἐς τὰ ἔσχατα γῆς ἔμελλε στρατεύεσθαι· οἷα δὲ ἐμμανὴς τε ἐὼν
 καὶ οὐ φρενήρης, ὥς ἤκουε τῶν Ἰχθυοφάγων, ἐστρατεύετο,
 Ἑλλήνων μὲν τοὺς παρεόντας αὐτοῦ τάξας ὑπομένειν, τὸν δὲ
 πεζὸν πάντα ἅμα ἀγόμενος. ἐπεῖτε δὲ στρατευόμενος ἐγένετο ἐν
 Θήβῃσι, ἀπέκρινε τοῦ στρατοῦ ὥς πέντε μυριάδας, καὶ τούτοισι
 10 μὲν ἐνετέλλετο Ἀμμωνίους ἑξανδραποδισαμένους τὸ χρηστήριον
 τὸ τοῦ Διὸς ἐμπρῆσαι, αὐτὸς δὲ τὸν λοιπὸν ἄγων στρατὸν ἦγε
 ἐπὶ τοὺς Αἰθίοπας. πρὶν δὲ τῆς ὁδοῦ τὸ πέμπτον μέρος διελη-
 λυθέναι τὴν στρατιὴν αὐτίκα πάντα αὐτοὺς τὰ εἶχον σιτίων

ἐχόμενα ἐπελελοίπεε, μετὰ δὲ τὰ σιτία καὶ τὰ ὑποζύγια ἐπέλιπε 25
κατεσθιόμενα. εἰ μὲν νυν μαθὼν ταῦτα ὁ Καμβύσης ἐγνω- 15
σιμάχῃ καὶ ἀπῆγε ὀπίσω τὸν στρατὸν, ἐπὶ τῇ ἀρχῇθεν γενο-
μένη ἁμαρτάδι ἦν ἂν ἀνὴρ σοφὸς, νῦν δὲ οὐδένα λόγον ποιούμενος
ἦϊε αἰεὶ ἐς τὸ πρόσω. οἱ δὲ στρατιῶται ἕως μὲν τι εἶχον ἐκ τῆς
γῆς λαμβάνειν, ποιηφαγέοντες διέζων, ἐπεὶ δὲ ἐς τὴν ψάμμον
ἀπίκοντο, δεινὸν ἔργον αὐτῶν τινες ἐργάσαντο· ἐκ δεκάδος γὰρ 20
ἓνα σφέων αὐτῶν ἀποκληρώσαντες κατέφαγον. πυθόμενος δὲ
ταῦτα ὁ Καμβύσης, δείσας τὴν ἀλληλοφαγίην, ἀπείς τὸν ἐπ’
Αἰθίοπας στόλον ὀπίσω ἐπορεύετο, καὶ ἀπικνέεται ἐς Θήβας
πολλοὺς ἀπολέσας τοῦ στρατοῦ. ἐκ Θηβέων δὲ καταβὰς ἐς
Μέμφιν τοὺς Ἕλληνας ἀπῆκε ἀποπλῶειν. 25

Ὁ μὲν ἐπ’ Αἰθίοπας στόλος οὕτω ἔπρηξε, οἱ δ’ αὐτῶν ἐπ’ 26
Ἀμμωνίους ἀποσταλέντες στρατεύεσθαι, ἐπεῖτε ὀρμηθέντες ἐκ
τῶν Θηβέων ἐπορεύοντο ἔχοντες ἄγωγους, ἀπικόμενοι μὲν
φανεροί εἰσι ἐς Ὀασίν πόλιν, τὴν ἔχουσι μὲν Σάμιοι τῆς
Αἰσχριωνίης φυλῆς λεγόμενοι εἶναι, ἀπέχουσι δὲ ἑπτὰ ἡμερέων 5
ὁδὸν ἀπὸ Θηβέων διὰ ψάμμου, οὐνομάζεται δὲ ὁ χῶρος οὗτος
κατὰ Ἑλλήνων γλῶσσαν Μακάρων νῆσος. ἐς μὲν δὴ τοῦτον
τὸν χῶρον λέγεται ἀπικέσθαι τὸν στρατὸν, τὸ ἐνθεῦτεν δὲ, ὅτι
μὴ αὐτοῖς Ἀμμώνιοι καὶ οἱ τούτων ἀκούσαντες, ἄλλοι οὐδένες
οὐδὲν ἔχουσι εἰπεῖν περὶ αὐτῶν· οὔτε γὰρ ἐς τοὺς Ἀμμωνίους 10
ἀπίκοντο οὔτε ὀπίσω ἐνόστησαν. λέγεται δὲ τάδε ὑπ’ αὐτῶν
Ἀμμωνίων. ἐπειδὴ ἐκ τῆς Ὀάσιος ταύτης ἵεναι διὰ τῆς ψάμμου
ἐπὶ σφέας, γενέσθαι τε αὐτοὺς μεταξὺ κου μάλιστα αὐτῶν τε
καὶ τῆς Ὀάσιος, ἄριστον αἰρεομένοισι αὐτοῖσι ἐπιπνεῦσαι νότον
μέγαν τε καὶ ἐξαίσιον, φορέοντα δὲ θίνας τῆς ψάμμου κατα- 15
χῶσαί σφεας, καὶ τρόπῳ τοιούτῳ ἀφανισθῆναι. Ἀμμώνιοι μὲν
οὕτω λέγουσι γενέσθαι περὶ τῆς στρατιῆς ταύτης. Ἀπιγμένου 27
δὲ Καμβύσεω ἐς Μέμφιν ἐφάνη Αἰγυπτίοισι ὁ Ἄπις, τὸν Ἕλ-
ληνες Ἐπαφον καλέουσι· ἐπιφανέος δὲ τούτου γενομένου αὐ-
τίκα οἱ Αἰγύπτιοι εἴματά τε ἐφόρεον τὰ κάλλιστα καὶ ἦσαν ἐν
θαλίῃσι. ἰδὼν δὲ ταῦτα τοὺς Αἰγυπτίους ποιεῦντας ὁ Καμ- 5

- 27 βύσης, πάγχυ σφέας καταδόξας ἑωυτοῦ κακῶς πρήξαντος χαρ-
 μόσυνα ταῦτα ποίειν, ἐκάλεε τοὺς ἐπιτρόπους τῆς Μέμφιος,
 ἀπικομένους δὲ ἐς ὅψιν εἵρετο, ὃ τι πρότερον μὲν ἑόντος αὐτοῦ
 ἐν Μέμφι ἐποίειν τοιοῦτο οὐδὲν Αἰγύπτιοι, τότε δὲ, ἐπεὶ αὐτὸς
 10 παρείη τῆς στρατιῆς πλήθός τι ἀποβαλὼν. οἱ δὲ ἔφραζον, ὥς
 σφι θεὸς εἴη φανεὶς διὰ χρόνου πολλοῦ ἑωθὼς ἐπιφαίνεσθαι,
 καὶ ὥς ἐπεὰν φανῇ, τότε πάντες οἱ Αἰγύπτιοι κεχαρηκότες
 ὀρτάζοιεν. ταῦτα ἀκούσας ὁ Καμβύσης ἔφη ψεύδεσθαι σφέας,
 28 καὶ ὥς ψεύδομένους θανάτῳ ἐξημίον. Ἀποκτείνας δὲ τούτους
 δεύτερα τοὺς ἱρέας ἐκάλεε ἐς ὅψιν. λεγόντων δὲ κατὰ τὰ αὐτὰ
 τῶν ἱρέων οὐ λήσειν ἔφη αὐτὸν, εἰ θεὸς τις χειροήθης ἀπιγμένος
 εἴη Αἰγυπτίοισι. τοσαῦτα δὲ εἶπας ἐπάγειν ἐκέλευε τὸν Ἄπιν
 5 τοὺς ἱρέας. οἱ μὲν δὴ μετήϊσαν ἄξοντες. ὁ δὲ Ἄπης οὗτος ὁ
 Ἑπαφος γίνεται μόσχος ἐκ βοδός, ἣτις οὐκέτι οἷη τε γίνεται ἐς
 γαστέρα ἄλλον βαλέσθαι γόνον. Αἰγύπτιοι δὲ λέγουσι σέλας
 ἐπὶ τὴν βουὴν ἐκ τοῦ οὐρανοῦ κατίσχειν, καὶ μιν ἐκ τούτου
 τίκτειν τὸν Ἄπιν. ἔχει δὲ ὁ μόσχος οὗτος ὁ Ἄπης καλεόμενος
 10 σημήϊα τοιάδε· ἑὼν μέλας ἐπὶ μὲν τῷ μετώπῳ λευκὸν τετρά-
 γωνον φορέει, ἐπὶ δὲ τοῦ νώτου αἰετὸν εἰκασμένον, ἐν δὲ τῇ
 29 οὐρῇ τὰς τρίχας διπλόας, ὑπὸ δὲ τῇ γλώσση κάνθαρον. Ὡς
 δὲ ἤγαγον τὸν Ἄπιν οἱ ἱερεῖς, ὁ Καμβύσης, οἷα ἑὼν ὑπο-
 μαργότερος, σπασάμενος τὸ ἐγχειρίδιον, ἐθέλων τύψαι τὴν
 γαστέρα τοῦ Ἄπιος παίει τὸν μηρόν. γελάσας δὲ εἶπε πρὸς
 5 τοὺς ἱρέας· ὦ κακαὶ κεφαλαὶ, τοιοῦτοι θεοὶ γίνονται, ἔναιμοί
 τε καὶ σαρκώδεις καὶ ἐπαῖοντες σιδηρίων; ἄξιός μὲν Αἰγυπτίων
 οὗτός γε ὁ θεός· ἀτὰρ τοι ὑμεῖς γε οὐ χαίροντες γέλωτα ἐμὲ
 θήσεσθε. Ταῦτα εἶπας ἐνετείλατο τοῖσι ταῦτα πρήσσουσι
 τοὺς μὲν ἱρέας ἀπομαστιγῶσαι, Αἰγυπτίων δὲ τῶν ἄλλων τὸν
 10 ἄν λάβωσι ὀρτάζοντα κτείνειν. ἡ ὀρτὴ μὲν δὴ διελέλυτο
 Αἰγυπτίοισι, οἱ δὲ ἱερεῖς ἐδικαιεύντο, ὁ δὲ Ἄπης πεπληγμένος
 τὸν μηρὸν ἔφθινε ἐν τῷ ἱρῷ κατακείμενος. καὶ τὸν μὲν τελευτή-
 σαντα ἐκ τοῦ τρώματος ἔθαψαν οἱ ἱερεῖς λάθρῃ Καμβύσει.
 30 Καμβύσης δὲ, ὥς λέγουσι Αἰγύπτιοι, αὐτίκα διὰ τοῦτο τὸ

ἀδίκημα ἐμάνη, ἐὼν οὐδὲ πρότερον φρενήρης. καὶ πρῶτα μὲν 30
 τῶν κακῶν ἐξεργάσατο τὸν ἀδελφεὸν Σμέρδιν ἐόντα πατρὸς καὶ
 μητρὸς τῆς αὐτῆς, τὸν ἀπέπεμψε ἐς Πέρσας φθόνῳ ἐξ Αἰγύπτου,
 ὅτι τὸ τόξον μῦνος Περσέων ὅσον τε ἐπὶ δύο δακτύλους εἴρυσσε, 5
 τὸ παρὰ τοῦ Αἰθίοπος ἦναι οἱ Ἰχθυοφάγοι, τῶν δὲ ἄλλων
 Περσέων οὐδεὶς οἶός τε ἐγένετο. ἀποικομένου ὦν ἐς Πέρσας
 τοῦ Σμέρδιος ὅψιν εἶδε ὁ Καμβύσης ἐν τῷ ὕπνῳ τοιήνδε· ἔδοξέ
 οἱ ἄγγελον ἐλθόντα ἐκ Περσέων ἀγγέλλειν, ὥς ἐν τῷ θρόνῳ τῷ
 βασιλεῖ ἰζόμενος Σμέρδις τῇ κεφαλῇ τοῦ οὐρανοῦ ψαύσειε. 10
 πρὸς ὦν ταῦτα δείσας περὶ ἐωυτοῦ, μή μιν ἀποκτεῖνας ὁ ἀδελ-
 φεὺς ἄρχῃ, πέμπει Πρηξάσπεα ἐς Πέρσας, ὅς οἱ ἦν ἀνὴρ
 Περσέων πιστότατος, ἀποκτενέοντά μιν. ὁ δὲ ἀναβὰς ἐς Σοῦσα
 ἀπέκτεινε Σμέρδιν, οἱ μὲν λέγουσι ἐπ' ἄγρην ἐξαγαγόντα, οἱ
 δὲ ἐς τὴν Ἐρυθρὴν θάλασσαν προαγαγόντα καταποντῶσαι. 15
 Πρῶτον μὲν δὴ λέγουσι Καμβύσῃ τῶν κακῶν ἄρξαι τοῦτο, 31
 δεύτερα δὲ ἐξεργάσατο τὴν ἀδελφεὴν ἐπισπομένην οἱ ἐς Αἶγυπ-
 τον, τῇ καὶ συνοίκεε καὶ ἦν οἱ ἀπ' ἀμφοτέρων ἀδελφεῇ. ἔγημε
 δὲ αὐτὴν ὦδε· οὐδαμῶς γὰρ ἐώθεσαν πρότερον τῇσι ἀδελφεῇσι
 συνοικέειν Πέρσαι· ἡράσθη μίης τῶν ἀδελφεῶν Καμβύσης, 5
 καὶ ἔπειτεν βουλόμενος αὐτὴν γῆμαι, ὅτι οὐκ ἐωθότα ἐπένόεε
 ποιήσκειν, εἶρετο καλέσας τοὺς βασιλεῖς δικαστὰς, εἴ τις ἔστι
 κελεύων νόμος τὸν βουλόμενον ἀδελφεῇ συνοικέειν. οἱ δὲ
 βασιλεῖς δικασταὶ κεκριμένοι ἄνδρες γίνονται Περσέων, ἐς ὃ
 ἀποθάνωσι ἢ σφί παρευρεθῇ τι ἄδικον, μέχρι τούτου· οὗτοι 10
 δὲ τοῖσι Πέρσῃσι δίκας δικάζουσι καὶ ἐξηγηταὶ τῶν πατρίων
 θεσμῶν γίνονται, καὶ πάντα ἐς τούτους ἀνακέεται. εἰρομένου
 ὦν τοῦ Καμβύσεω ὑπεκρίνοντο αὐτῷ οὗτοι καὶ δίκαια καὶ
 ἀσφαλέα, φάμενοι νόμον οὐδένα ἐξευρίσκειν, ὃς κελεύει ἀδελφεῇ
 συνοικέειν ἀδελφεὸν, ἄλλον μέντοι ἐξευρηκέναι νόμον, τῷ βασι- 15
 λεύοντι Περσέων ἐξεῖναι ποιεῖν, τὸ ἂν βούληται. οὕτω οὔτε
 τὸν νόμον ἔλυσαν δείσαντες Καμβύσῃ, ἵνα τε μὴ αὐτοὶ ἀπό-
 λωνται τὸν νόμον περιστέλλοντες παρεξεῦρον ἄλλον νόμον
 σύμμαχον τῷ ἐθέλοντι γαμέειν ἀδελφεάς. τότε μὲν δὴ ὁ

- 31 Καμβύσης ἔγημε τὴν ἑρωμένην, μετὰ μέντοι οὐ πολλὸν χρόνον
 21 ἔσχε ἄλλην ἀδελφεήν· τούτων δῆτα τὴν νεωτέραν ἐπισπομένην·
- 32 οἱ ἐπ' Αἴγυπτον κτείνει. Ἀμφὶ δὲ τῷ θανάτῳ αὐτῆς διξὸς,
 ὥσπερ περὶ Σμέρδιος, λέγεται λόγος. Ἕλληνες μὲν λέγουσι
 Καμβύσῃν συμβαλεῖν σκύμνον λέοντος σκύλακι κυνὸς, θεωρεῖν
 δὲ καὶ τὴν γυναῖκα ταύτην, νικεομένου δὲ τοῦ σκύλακος·
 5 ἀδελφεὸν αὐτοῦ ἄλλον σκύλακα ἀπορρήξαντα τὸν δεσμὸν
 παραγενέσθαι οἱ, δύο δὲ γενομένους οὕτω δὴ τοὺς σκύλακας
 ἐπικρατῆσαι τοῦ σκύμνου. καὶ τὸν μὲν Καμβύσῃν ἡδεσθαι
 θηεύμενον, τὴν δὲ παρημένην δακρύειν. Καμβύσῃν δὲ μαθόντα
 τοῦτο ἐπείρεσθαι, διότι δακρύοι, τὴν δὲ εἰπεῖν, ὥς ἰδοῦσα τὸν
 10 σκύλακα τῷ ἀδελφεῷ τιμωρήσαντα δακρύσειε, μνησθεῖσά τε
 Σμέρδιος καὶ μαθοῦσα, ὥς ἐκείνῳ οὐκ εἴη ὁ τιμωρήσων. Ἕλ-
 ληνες μὲν δὴ διὰ τοῦτο τὸ ἔπος φασὶ αὐτὴν ἀπολέσθαι ὑπὸ
 Καμβύσει, Αἰγύπτιοι δὲ ὥς τραπέζῃ περικατημένων λαβοῦσαν
 θρίδακα τὴν γυναῖκα περιτίλαι καὶ ἐπανείρεσθαι τὸν ἄνδρα,
 15 κότερον περιτετιλμένη ἢ δασέα ἢ θρίδαξ εἶσα εἴη καλλίων,
 καὶ τὸν φάναι δασέα, τὴν δ' εἰπεῖν· Ταύτην μέντοι κοτὲ σὺν
 τὴν θρίδακα ἐμιμήσαο, τὸν Κύρου οἶκον ἀποσιλώσας. Τὸν δὲ
 θυμωθέντα ἐμπεδηῆσαι αὐτῇ ἐχούσῃ ἐν γαστρὶ, καὶ μιν ἐκτρώ-
 33 σασαν ἀποθανεῖν. Ταῦτα μὲν ἐς τοὺς οἰκητοὺς ὁ Καμβύσης
 ἐξεμάνη εἴτε δὴ διὰ τὸν Ἀπιν εἴτε καὶ ἄλλως, οἷα πολλὰ ἔωθε
 ἀνθρώπους κακὰ καταλαμβάνειν· καὶ γάρ τινα ἐκ γενεῆς νοῦσον
 μεγάλην λέγεται ἔχειν ὁ Καμβύσης, τὴν ἱρὴν οὐνομάζουσί
 5 τινες. οὐ νῦν τοι ἀεικὲς οὐδὲν ἦν τοῦ σώματος νοῦσον μεγάλην
 34 νουσέοντος μηδὲ τὰς φρένας ὑγιαίνειν. Τάδε δ' ἐς τοὺς ἄλλους
 Πέρσας ἐξεμάνη· λέγεται γὰρ εἰπεῖν αὐτὸν πρὸς Πρηξάσπεα,
 τὸν ἐτίμα τε μάλιστα καὶ οἱ τὰς ἀγγελίας ἐσεφόρεε οὗτος,
 τούτου τε ὁ παῖς οἰνοχόος ἦν τῷ Καμβύσῃ, τιμὴ δὲ καὶ αὕτη
 5 οὐ σμικρὴ, εἰπεῖν δὲ λέγεται τάδε· Πρήξασπες, κοῖόν μέ τινα
 νομίζουσι Πέρσαι εἶναι ἄνδρα, τίνας τε λόγους περὶ ἐμέο ποι-
 εῦνται; Τὸν δὲ εἰπεῖν· ὦ δέσποτα, τὰ μὲν ἄλλα πάντα
 μεγάλως ἐπαινέαι, τῇ δὲ φιλοινίῃ σέ φασι πλεόνως προσκέ-

εσθαι. Τὸν μὲν δὴ λέγειν ταῦτα περὶ Περσέων, τὸν δὲ θυμω- 34
 θέντα τοισίδε ἀμείβεσθαι· Νῦν ἄρα μέ φασι Πέρσαι οἶνω 10
 προσκείμενον παραφρονέειν καὶ οὐκ εἶναι νοήμονα. οὐδ' ἄρα
 σφέων οἱ πρότεροι λόγοι ἦσαν ἀληθείες. Πρότερον γὰρ δὴ
 ἄρα Περσέων οἱ συνέδρων ἐόντων καὶ Κροίσου εἴρετο Καμ-
 βύσης, κοῖός τις δοκέει ἀνὴρ εἶναι πρὸς τὸν πατέρα τελέσαι
 Κῦρον· οἱ δὲ ἀμείβοντο, ὥς εἴη ἀμείνων τοῦ πατρός· τά τε γὰρ 15
 ἐκείνου πάντα ἔχειν αὐτὸν καὶ προσεκτῆσθαι Αἴγυπτόν τε καὶ
 τὴν θάλασσαν. Πέρσαι μὲν ταῦτα ἔλεγον, Κροῖσος δὲ παρεὼν
 τε καὶ οὐκ ἀρεσκόμενος τῇ κρίσι εἶπε πρὸς τὸν Καμβύσην
 τάδε· Ἐμοὶ μὲν νυν, ὦ παῖ Κύρου, οὐ δοκέεις ὁμοῖος εἶναι τῷ
 πατέρι· οὐ γάρ κώ τοί ἐστι υἱὸς, οἷον σὲ ἐκείνος κατελίπετο. 20
 Ἦσθη τε ταῦτα ἀκούσας ὁ Καμβύσης καὶ ἐπαίνειε τὴν Κροίσου
 κρίσιν. Τούτων δὴ ὦν ἐπιμνησθέντα ὀργῇ λέγειν πρὸς τὸν 35
 Πρηξάσπεα· Σὺ νῦν μάθε εἰ λέγουσι Πέρσαι ἀληθέα, εἴτε
 αὐτοὶ λέγοντες ταῦτα παραφρονέουσι· εἰ μὲν γὰρ τοῦ παιδὸς
 τοῦ σοῦ τοῦδε ἐστεῶτος ἐν τοῖσι προθύροισι βαλὼν τύχοιμι
 μέσης τῆς καρδίας, Πέρσαι φανέονται λέγοντες οὐδέν· ἦν 5
 δ' ἀμάρτω, φάναι Πέρσας τε λέγειν ἀληθέα καὶ ἐμὲ μὴ σω-
 φρονέειν. Ταῦτα δὲ εἰπόντα καὶ διατείναντα τὸ τόξον βαλεῖν
 τὸν παῖδα, πεσόντος δὲ τοῦ παιδὸς ἀνασχίζειν αὐτὸν κελεύειν
 καὶ σκέψασθαι τὸ βλήμα· ὥς δὲ ἐν τῇ καρδίῃ εὔρεθῆναι ἐνέοντα
 τὸν οἷστον, εἰπεῖν πρὸς τὸν πατέρα τοῦ παιδὸς γελάσαντα καὶ 10
 περιχαρέα γενόμενον· Πρήξασπες, ὥς μὲν ἐγὼ τε οὐ μαίνομαι,
 Πέρσαι τε παραφρονέουσι, δηλὰ τοι γέγονε, νῦν δέ μοι εἶπε,
 τίνα εἶδες ἤδη πάντων ἀνθρώπων οὕτω ἐπίσκοπα τοξεύοντα ;
 Πρηξάσπεα δὲ ὀρέοντα ἄνδρα οὐ φρενήρεα καὶ περὶ ἑωυτῷ
 δειμαίνοντα εἰπεῖν· Δέσποτα, οὐδ' ἂν αὐτὸν ἔγωγε δοκέω τὸν 15
 θεὸν οὕτω ἂν καλῶς βαλεῖν. Τότε μὲν ταῦτα ἐξεργάσατο,
 ἐτέρωθι δὲ Περσέων ὁμοίους τοῖσι πρώτοισι δυνάδεα ἐπ' οὐδεμιῇ
 αἰτίῃ ἀξιόχρεω ἐλὼν ζῶοντας ἐπὶ κεφαλὴν κατώρυξε. Ταῦτα 36
 δέ μιν ποιεῦντα ἐδικαίωσε Κροῖσος ὁ Λυδὸς νουθετῆσαι τοισίδε
 τοῖσι ἔπεσι· ὦ βασιλεῦ, μὴ πάντα ἡλικίῃ καὶ θυμῷ ἐπίτραπε,

- 36** ἀλλ' ἴσχε καὶ καταλάβανε σεωυτόν· ἀγαθόν τι πρόνοον
 5 εἶναι, σοφὸν δὲ ἢ προμήθεια· σὺ δὲ κτείνεις μὲν ἄνδρας
 σεωυτοῦ πολιήτας ἐπ' οὐδεμιῇ αἰτίῃ ἀξιόχρεω ἑλὼν, κτείνεις
 δὲ παῖδας· ἦν δὲ πολλὰ τοιαῦτα ποιέης, ὅρα ὅπως μὴ σεν
 ἀποστήσονται Πέρσαι. ἐμοὶ δὲ πατὴρ ὁ σὸς Κῦρος ἐνετέλλετο
 πολλὰ κελεύων σε νουθετεῖν καὶ ὑποτίθεσθαι ὅ τι ἂν εὕρισκω
 10 ἀγαθόν. Ὁ μὲν δὴ εὖνοϊαν φαίνων συνεβούλευέ οἱ ταῦτα, ὁ
 δ' ἀμείβετο τοισίδε· Σὺ καὶ ἐμοὶ τολμῆς συμβουλεύειν, ὅς
 χρηστῶς μὲν τὴν σεωυτοῦ πατρίδα ἐπετρόπευσας, εὖ δὲ τῷ
 πατρὶ τῷ ἐμῷ συνεβούλευσας κελεύων αὐτὸν Ἀράξεια ποταμὸν
 διαβάντα ἵεναι ἐπὶ Μασσαγέτας βουλομένων ἐκείνων διαβαίνειν
 15 ἐς τὴν ἡμετέρην, καὶ ἀπὸ μὲν σεωυτὸν ὤλεσας τῆς σεωυτοῦ
 πατρίδος κακῶς προστὰς, ἀπὸ δὲ ὤλεσας Κῦρον πειθόμενόν σοι.
 ἀλλ' οὐτι χαίρων, ἐπεὶ τοι καὶ πάλαι ἐς σὲ προφάσιός τευ
 ἐδεόμην ἐπιλαβέσθαι. Ταῦτα δὲ εἶπας ἐλάβανε τὸ τόξον ὥς
 κατατοξεύσων αὐτόν. Κροῖσος δὲ ἀναδραμὼν ἔθεε ἔξω· ὁ δὲ
 20 ἐπεῖτε τοξεῦσαι οὐκ εἶχε, ἐνετείλατο τοῖσι θεράπονσι λαβόντας
 μιν ἀποκτείνειν. οἱ δὲ θεράποντες ἐπιστάμενοι τὸν τρόπον
 αὐτοῦ κατακρύπτουσι τὸν Κροῖσον, ἐπὶ τῷδε τῷ λόγῳ ὥστε, εἰ
 μὲν μεταμελήσει τῷ Καμβύσῃ καὶ ἐπιζητήσῃ τὸν Κροῖσον, οἱ
 δὲ ἐκφήναντες αὐτὸν δῶρα λάμψονται ζῳάγρια Κροῖσον, ἦν δὲ
 25 μὴ μεταμέληται μηδὲ ποθέῃ μιν, τότε καταχρᾶσθαι. ἐπόθησέ
 τε δὴ ὁ Καμβύσης τὸν Κροῖσον οὐ πολλῷ μετέπειτεν χρόνῳ
 ὕστερον, καὶ οἱ θεράποντες μαθόντες τοῦτο ἐπήγγελλον αὐτῷ, ὥς
 περιεΐη. Καμβύσης δὲ Κροίσῳ μὲν συνήδεσθαι ἔφη περιέοντι,
 ἐκείνους μέντοι τοὺς περιποιήσαντας οὐ καταπροΐξασθαι, ἀλλ'
37 ἀποκτενέειν· καὶ ἐποίησε ταῦτα. Ὁ μὲν δὴ τοιαῦτα πολλὰ ἐς
 Πέρσας τε καὶ τοὺς συμμάχους ἐξεμαίνετο μένων ἐν Μέμφι καὶ
 θήκας τε παλαιὰς ἀνοίγων καὶ σκεπτόμενος τοὺς νεκρούς· ἐν δὲ
 δὴ καὶ ἐς τοῦ Ἑφαίστου τὸ ἱρὸν ἦλθε καὶ πολλὰ τῷ ἀγάλματι
 5 κατεγέλασε· ἔστι γὰρ τοῦ Ἑφαίστου τῷ γάλματι τοῖσι Φοινι-
 κῆτοισι Παταίοισι ἐμφερέστατον, τοὺς οἱ Φοίνικες ἐν τῇσι
 πρῶρῃσι τῶν τριηρέων περιάγουσι. ὁ δὲ τούτους μὴ ὅπως,

ἐγὼ δὲ οἱ σημανέω· πυγμαίου ἀνδρὸς μίμησίς ἐστι. ἐσηλθε δὲ **37**
 καὶ ἐς τῶν Καβείρων τὸ ἱρὸν, ἐς τὸ οὐ θεμιτὸν ἐστι εἰσέναι
 ἄλλον γε ἢ τὸν ἱερέα· ταῦτα δὲ τὰ ἀγάλματα καὶ ἐνέπρησε **10**
 πολλὰ κατασκήψας. ἐστὶ δὲ καὶ ταῦτα ὁμοῖα τοῦ Ἑφαιστού·
 τούτου δὲ σφεας παῖδας λέγουσι εἶναι. Πανταχῇ ὦν μοι δῆλόν **38**
 ἐστὶ, ὅτι ἐμάνη μεγάλως ὁ Καμβύσης· οὐ γὰρ ἂν ἱροῖσί τε καὶ
 νομαίοισι ἐπεχείρησε καταγελᾶν. εἰ γάρ τις προθείη πᾶσι
 ἀνθρώποισι ἐκλέξασθαι κελεύων νόμους τοὺς καλλίστους ἐκ
 τῶν πάντων νόμων, διασκεψάμενοι ἂν ἐλοίτο ἕκαστοι τοὺς **5**
 ἑωυτῶν· οὕτω νομίζουσι πολλὸν τι καλλίστους τοὺς ἑωυτῶν
 νόμους ἕκαστοι εἶναι. οὐκ ὦν οἶκός ἐστι ἄλλον γε ἢ μαινό-
 μενον ἄνδρα γέλωτα τὰ τοιαῦτα τίθεσθαι. ὥς δὲ οὕτω νενο-
 μίκασι τὰ περὶ τοὺς νόμους οἱ πάντες ἄνθρωποι, πολλοῖσί τε
 καὶ ἄλλοισι τεκμηρίοισι πάρεστι σταθμώσασθαι, ἐν δὲ δὴ καὶ **10**
 τῷδε· Δαρεῖος ἐπὶ τῆς ἑωυτοῦ ἀρχῆς καλέσας Ἑλλήνων τοὺς
 παρεόντας εἶρετο, ἐπὶ κόσῳ ἂν χρήματι βουλοίατο τοὺς πατέρας
 ἀποθνήσκοντας κατασιτέεσθαι· οἱ δὲ ἐπ' οὐδενὶ ἔφασαν ἔρδειν
 ἂν τοῦτο. Δαρεῖος δὲ μετὰ ταῦτα καλέσας Ἰνδῶν τοὺς καλεο-
 μένους Καλατίας, οἱ τοὺς γονέας κατεσθίουσι, εἶρετο παρεόντων **15**
 τῶν Ἑλλήνων καὶ δι' ἑρμηνέος μανθανόντων τὰ λεγόμενα, ἐπὶ
 τίνι χρήματι δεξαΐατ' ἂν τελευτέοντας τοὺς πατέρας κατακαίειν
 πυρί· οἱ δὲ ἀμβύσωντες μέγα εὐφημέειν μιν ἐκέλευον. οὕτω
 μὲν νυν ταῦτα νενόμισται, καὶ ὀρθῶς μοι δοκεί Πίνδαρος
 ποιῆσαι νόμον πάντων βασιλέα φήσας εἶναι. **20**

Καμβύσει δὲ ἐπ' Αἴγυπτον στρατευομένου ἐποίησαντο καὶ **39**
 Λακεδαιμόνιοι στρατηγὴν ἐπὶ Σάμον τε καὶ Πολυκράτεια τὸν
 Αἰάκεος, ὃς ἔσχε Σάμον ἐπαναστάς, καὶ τὰ μὲν πρῶτα τριχῇ
 δασάμενος τὴν πόλιν τοῖσι ἀδελφείοισι Πανταγνώτῳ καὶ Συλο-
 σῶντι ἔνειμε, μετὰ δὲ τὸν μὲν αὐτῶν ἀποκτείνας, τὸν δὲ νεώτερον **5**
 Συλοσῶντα ἐξελάσας ἔσχε πᾶσαν Σάμον, ἴσχων δὲ ξεινίην
 Ἀμάσι τῷ Αἰγύπτου βασιλεῖ συνεθήκατο, πέμπων τε δῶρα καὶ
 δεκόμενος ἄλλα παρ' ἐκείνου· ἐν χρόνῳ δὲ ὀλίγῳ αὐτίκα τοῦ
 Πολυκράτεος τὰ πρήγματα ηὔξετο καὶ ἦν βεβωμένα ἀνά τε

39 τὴν Ἴωνίνην καὶ τὴν ἄλλην Ἑλλάδα· ὅκοι γὰρ ἰθύσειε στρα-
 11 τεύεσθαι, πάντα οἱ ἐχώρει εὐτυχέως· ἔκτετο δὲ πεντηκοντέρους
 τε ἑκατὸν καὶ χιλίους τοξότας· ἔφερε δὲ καὶ ἦγε πάντας δια-
 κρίνων οὐδένα. τῷ γὰρ φίλῳ ἔφη χαριέεσθαι μᾶλλον ἀπο-
 διδοὺς τὰ ἔλαβε ἢ ἀρχὴν μηδὲν λαβών. συχνὰς μὲν δὴ τῶν
 15 νήσων ἀραιρῆκε, πολλὰ δὲ καὶ τῆς ἡπείρου ἄστυα. ἐν δὲ δὴ
 καὶ Λεσβίους πανστρατιῇ βωθέοντας Μιλησίοισι ναυμαχίῃ
 κρατήσας εἶλε, οἳ τὴν τάφρον περὶ τὸ τεῖχος τὸ ἐν Σάμῳ πᾶσαν
 40 δεδεμένοι ὥρυξαν. Καί κως τὸν Ἀμασιν εὐτυχέων μεγάλως ὁ
 Πολυκράτης οὐκ ἐλάνθανε, ἀλλὰ οἱ τοῦτ' ἦν ἐπιμελές. πολλῶ
 δὲ ἔτι πλευνός οἱ εὐτυχίης γινομένης γράψας ἐς βυβλίον τάδε
 ἐπέστειλε ἐς Σάμον· Ἀμασις Πολυκράτει ὧδε λέγει. ἡδὺ
 5 μὲν πυνθάνεσθαι ἄνδρα φίλον καὶ ξεῖνον εὖ πρήσσοντα, ἐμοὶ δὲ
 αἱ σαὶ μεγάλαι εὐτυχίαι οὐκ ἀρέσκουσι, ἐπισταμένῳ τὸ θεῖον
 ὥς ἔστι φθονερόν. καί κως βούλομαι καὶ αὐτὸς καὶ τῶν ἄν
 κήδωμαι τὸ μὲν τι εὐτυχεῖν τῶν πρηγμάτων, τὸ δὲ προσ-
 πταίειν, καὶ οὕτω διαφέρειν τὸν αἰῶνα ἐναλλάξ πρήσσων, ἢ
 10 εὐτυχεῖν τὰ πάντα. οὐδένα γάρ κω λόγῳ οἶδα ἀκούσας, ὅστις
 ἐς τέλος οὐ κακῶς ἐτελεύτησε πρόρριζος, εὐτυχέων τὰ πάντα.
 σὺ ὦν νῦν ἐμοὶ πειθόμενος ποιήσον πρὸς τὰς εὐτυχίας τοιάδε·
 φροντίσας τὸ ἂν εὖρης ἐόν τοι πλείστου ἄξιον, καὶ ἐπ' ᾧ σὺ
 ἀπολομένῳ μάλιστα τὴν ψυχὴν ἀλγήσεις, τοῦτο ἀπόβαλε οὕτω,
 15 ὅκως μηκέτι ἥξει ἐς ἀνθρώπους. ἦν τε μὴ ἐναλλάξ ἤδη τῷπὸ
 τούτου αἱ εὐτυχίαι τῇσι πάθῃσι προσπίπτωσι, τῷ τῷ ἐξ
 41 ἐμεῦ ὑποκειμένῳ ἀκέο. Ταῦτα ἐπιλεξάμενος ὁ Πολυκράτης,
 καὶ νόῳ λαβὼν ὥς οἱ εὖ ὑπετίθετο Ἀμασις, ἐδίξητο ἐπ' ᾧ ἂν
 μάλιστα τὴν ψυχὴν ἀσηθείῃ ἀπολομένῳ τῶν κειμηλίων, δι-
 ζήμενος δ' εὗρισκε τόδε· ἦν οἱ σφρηγὶς τὴν ἐφόρει χρυσόδετος,
 5 σμαράγδου μὲν λίθου ἐοῦσα, ἔργον δὲ ἦν Θεοδώρου τοῦ Τηλε-
 κλέος Σαμίου. ἐπεὶ ὦν ταύτην οἱ ἐδόκεε ἀποβαλεῖν, ἐποίησε
 τοιάδε. πεντηκόντερον πληρώσας ἀνδρῶν ἐσέβη ἐς αὐτὴν, μετὰ
 δὲ ἀναγαγεῖν ἐκέλευε ἐς τὸ πέλαγος· ὥς δὲ ἀπὸ τῆς νήσου ἐκὰς
 ἐγένετο, περιελόμενος τὴν σφρηγίδα πάντων ὀρεόντων τῶν συμ-

πλόων ρίπτει ἐς τὸ πέλαγος. τοῦτο δὲ ποιήσας ἀπέπλωε, ἀπ- 41
 ικόμενος δὲ ἐς τὰ οἰκία συμφορῇ ἐχρᾶτο. Πέμπτη δὲ ἢ ἕκτη 42
 ἡμέρῃ ἀπὸ τούτων τάδε οἱ συνήνεικε γενέσθαι· ἀνὴρ ἄλιεὺς
 λαβὼν ἰχθὺν μέγαν τε καὶ καλὸν ἡξίου μιν Πολυκράτει δῶρον
 δοθῆναι· φέρων δὲ ἐπὶ τὰς θύρας Πολυκράτει ἔφη ἐθέλειν
 ἐλθεῖν ἐς ὄψιν, χωρήσαντος δὲ οἱ τούτου ἔλεγε διδοὺς τὸν 5
 ἰχθύν· ὦ βασιλεῦ, ἐγὼ τόνδε ἐλὼν οὐκ ἐδικαίωσα φέρειν ἐς
 ὑγορὴν, καίπερ γε ἐὼν ἀποχειροβίωτος, ἀλλὰ μοι ἐδόκεε σεῦ τε
 εἶναι ἄξιος καὶ τῆς σῆς ἀρχῆς· σοὶ δὴ μιν φέρων δίδωμι. Ὁ
 δὲ ἡσθεὶς τοῖσι ἔπεσι ἀμείβεται τοισίδε· Κάρτα τε εὖ ἐποίησας
 καὶ χάρις διπλὴ τῶν τε λόγων καὶ τοῦ δώρου· καί σε ἐπὶ 10
 δεῖπνον καλέομεν. Ὁ μὲν δὲ ἄλιεὺς μέγα ποιούμενος ταῦτα ἦϊε
 ἐς τὰ οἰκία, τὸν δὲ ἰχθὺν τάμνοντες οἱ θεράποντες εὐρίσκουσι
 ἐν τῇ νηδυῖ αὐτοῦ ἐνεοῦσαν τὴν Πολυκράτεος σφρηγίδα. ὥς
 δὲ εἰδόν τε καὶ ἔλαβον τάχιστα, ἔφερον κεχαρηκότες παρὰ τὸν
 Πολυκράτεα, διδόντες δὲ οἱ τὴν σφρηγίδα ἔλεγον, ὅτεω τρόπῳ 15
 εὐρέθη. τὸν δὲ ὥς ἐσῆλθε θεῖον εἶναι τὸ πρήγμα, γράφει ἐς
 βυβλίον πάντα, τὰ ποιήσαντά μιν οἷα καταλελαβήκεε, γράψας
 δὲ ἐς Αἴγυπτον ἐπέθηκε. Ἐπιλεξάμενος δὲ ὁ Ἄμασις τὸ 43
 βυβλίον τὸ παρὰ τοῦ Πολυκράτεος ἦκον, ἔμαθε, ὅτι ἐκκομίσαι
 τε ἀδύνατον εἶη ἀνθρώπῳ ἀνθρωπον ἐκ τοῦ μέλλοντος γίνεσθαι
 πρήγματος, καὶ ὅτι οὐκ εὖ τελευτήσκειν μέλλοι Πολυκράτης
 εὐτυχέων τὰ πάντα, ὃς καὶ τὰ ἀποβάλλει εὐρίσκει. πέμψας δὲ 5
 οἱ κήρυκα ἐς Σάμον διαλύεσθαι ἔφη τὴν ξεινίην. τοῦδε δὲ
 εἵνεκεν ταῦτα ἐποίηε, ἵνα μὴ συντυχίης δεινῆς τε καὶ μεγάλης
 Πολυκράτεα καταλαβούσης αὐτὸς ἀλγήσειε τὴν ψυχὴν ὥς περὶ
 ξείνου ἀνδρός. Ἐπὶ τοῦτον δὲ ὦν τὸν Πολυκράτεα εὐτυχέοντα 44
 τὰ πάντα ἐστρατεύοντο Λακεδαιμόνιοι ἐπικαλεσαμένων τῶν μετὰ
 ταῦτα Κυδωνίην τὴν ἐν Κρήτῃ κτισάντων Σαμίων. Πολυ-
 κράτης δὲ πέμψας παρὰ Καμβύσῃν τὸν Κύρου, συλλέγοντα
 στρατὸν ἐπ' Αἴγυπτον, ἐδεήθη, ὅπως ἂν καὶ παρ' ἐωυτὸν πέμψας 5
 ἐς Σάμον δέοιτο στρατοῦ. Καμβύσης δὲ ἀκούσας τούτων προ-
 θύμως ἔπεμπε ἐς Σάμον, δεόμενος Πολυκράτεος στρατὸν ναυ-

- 44 τικὸν ἅμα πέμψαι ἑωυτῷ ἐπ' Αἴγυπτον. ὁ δὲ ἐπιλέξας τῶν
 ἀστῶν τοὺς ὑπώπτενε μάλιστα ἐς ἐπανάστασιν ἀπέπεμπε τεσσ-
 10 σεράκοντα τριήρεσι, ἐντειλάμενος Καμβύσῃ ὀπίσω τούτους μὴ
 45 ἀποπέμπειν. Οἱ μὲν δὴ λέγουσι τοὺς ἀποπεμφθέντας Σαμίων
 οὐκ ἀπικέσθαι ἐς Αἴγυπτον, ἀλλ' ἐπεῖτε ἐγένοντο ἐν Καρπάθῳ
 πλώοντες, δοῦναι σφίσι λόγον, καὶ σφι ἀδεῖν τὸ προσωτέρω
 μηκέτι πλῶειν· οἱ δὲ λέγουσι ἀπικομένους τε ἐς Αἴγυπτον καὶ
 5 φυλασσομένους ἐνθεῦτεν αὐτοὺς ἀποδρῆναι. καταπλώουσι δὲ
 ἐς τὴν Σάμον Πολυκράτης νηυσὶ ἀντιάσας ἐς μάχην κατέστη·
 νικήσαντες δὲ οἱ κατιόντες ἀπέβησαν ἐς τὴν νῆσον, πεζομαχή-
 σαντες δὲ ἐν αὐτῇ ἐσώθησαν, καὶ οὕτω δὴ ἔπλων ἐς Λακε-
 δαίμονα. εἰσὶ δὲ οἱ λέγουσι τοὺς ἀπ' Αἰγύπτου νικήσαι Πολυ-
 10 κράτα, λέγοντες, ἔμοι δοκέειν, οὐκ ὀρθῶς. οὐδὲν γὰρ ἔδεε
 σφας Λακεδαιμονίους ἐπικαλέεσθαι, εἴπερ αὐτοὶ ἱκανοὶ ἦσαν
 Πολυκράτα παραστήσασθαι. πρὸς δὲ τούτοισι οὐδὲ ὁ λόγος
 αἰρέει, τῷ ἐπίκουροί τε μισθωτοὶ καὶ τοξόται οἰκήϊοι ἦσαν
 πλήθει πολλοί, τοῦτον ὑπὸ τῶν κατιόντων Σαμίων ἐόντων
 15 ὀλίγων ἐσσωθῆναι· τῶν δ' ὑπ' ἑωυτῷ ἐόντων πολιητέων τὰ
 τέκνα καὶ τὰς γυναῖκας ὁ Πολυκράτης ἐς τοὺς νεωσοίκους συν-
 ειλήσας εἶχε ἐτοίμους, ἣν ἄρα προδιδῶσι οὗτοι πρὸς τοὺς
 46 κατιόντας, ὑποπρῆσαι αὐτοῖσι νεωσοίκοις. Ἐπεῖτε δὲ οἱ ἐξ-
 ελαθέντες Σαμίων ἀπίκοντο ἐς τὴν Σπάρτην, καταστάντες ἐπὶ
 τοὺς ἄρχοντας ἔλεγον πολλὰ οἷα κάρτα δεόμενοι. οἱ δέ σφι
 τῇ πρώτῃ καταστάσι ὑπεκρίναντο τὰ μὲν πρῶτα λεχθέντα ἐπι-
 5 λεληθέναι, τὰ δὲ ὕστερα οὐ συνιέναι. μετὰ δὲ ταῦτα δεύτερα
 καταστάντες ἄλλο μὲν εἶπον οὐδέν, θύλακον δὲ φέροντες ἔφασαν
 τὸν θύλακον ἀλφίτων δέεσθαι. οἱ δέ σφι ὑπεκρίναντο τῷ
 47 θυλάκῳ περιεργάσθαι· βωθέειν δ' ὦν ἔδοξε αὐτοῖσι. Καὶ
 ἔπειτεν παρασκευασάμενοι ἐστρατεύοντο Λακεδαιμόνιοι ἐπὶ
 Σάμον, ὥς μὲν Σάμιοι λέγουσι, εὐεργεσίας ἐκτίνοντες, ὅτι σφι
 πρότεροι αὐτοὶ νηυσὶ ἐβώθησαν ἐπὶ Μεσσηνίους, ὥς δὲ Λακε-
 5 δαιμόνιοι λέγουσι, οὐκ οὕτω τιμωρῆσαι δεομένοις Σαμίοις
 ἐστρατεύοντό ὥς τίσασθαι βουλόμενοι τοῦ κρητῆρος τῆς ἀρ-

παγῆς, τὸν ἡγον Κροίσῳ, καὶ τοῦ θώρηκος, τὸν αὐτοῖσι ἝΑμασις 47
 ὁ Αἰγύπτου βασιλεὺς ἔπεμψε δῶρον. καὶ γὰρ θώρηκα ἐληΐ-
 σαντο τῷ προτέρῳ ἔτει ἢ τὸν κρητῆρα οἱ Σάμιοι, ἔοντα μὲν
 λίνεον καὶ ζῶων ἐνυφασμένων συχνῶν, κεκοσμημένον δὲ χρυσῷ 10
 καὶ εἰρίοισι ἀπὸ ξύλου· τῶν δὲ εἵνεκεν θωμάσαι ἄξιον, ἄρ-
 πεδόνη ἐκάστη τοῦ θώρηκος ποιεῖ· ἐοῦσα γὰρ λεπτή ἔχει
 ἄρπεδόνας ἐν ἐωυτῇ τριηκοσίας καὶ ἐξήκοντα, πάσας φανεράς·
 τοιοῦτος ἕτερός ἐστι καὶ τὸν ἐν Λίνδῳ ἀνέθηκε τῇ Ἀθηναίῃ
 ἝΑμασις. Συνεπελάβοντο δὲ τοῦ στρατεύματος τοῦ ἐπὶ Σάμον 48
 ὥστε γενέσθαι καὶ Κορίνθιοι προθύμως· ὕβρισμα γὰρ καὶ ἐς
 τούτους εἶχε ἐκ τῶν Σαμίων γενόμενον γενεῇ πρότερον τοῦ
 στρατεύματος τούτου, κατὰ δὲ τὸν αὐτὸν χρόνον τοῦ κρητῆρος
 τῇ ἄρπαγῇ γεγονός. Κερκυραίων γὰρ παῖδας τριηκοσίους 5
 ἀνδρῶν τῶν πρώτων Περίανδρος ὁ Κυψέλου ἐς Σάρδεις ἀπέπεμψε
 παρὰ Ἀλυνάττην ἐπ' ἐκτομῇ· προσσχόντων δὲ ἐς τὴν Σάμον
 τῶν ἀγόντων τοὺς παῖδας Κορινθίων πυθόμενοι οἱ Σάμιοι τὸν
 λόγον, ἐπ' οἷσι ἀγοίατο ἐς Σάρδεις, πρῶτα μὲν τοὺς παῖδας
 ἐδίδαξαν ἱροῦ ἄψασθαι Ἀρτέμιδος, μετὰ δὲ οὐ περιορέοντες 10
 ἀπέλκειν τοὺς ἰκέτας ἐκ τοῦ ἱροῦ, σιτίων δὲ τοὺς παῖδας ἐργόν-
 των Κορινθίων, ἐποίησαντο οἱ Σάμιοι ὀρτήν, τῇ καὶ νῦν ἔτι
 χρέονται κατὰ ταῦτά. νυκτὸς γὰρ ἐπιγενομένης, ὅσον χρόνον
 ἰκέτευον οἱ παῖδες, ἵστασαν χοροὺς παρθένων τε καὶ ἡϊθέων,
 ἱστάντες δὲ τοὺς χοροὺς τρωκτὰ σησάμου τε καὶ μέλιτος ἐποιή- 15
 σαντο νόμον φέρεσθαι, ἵνα ἄρπάζοντες οἱ τῶν Κερκυραίων
 παῖδες ἔχοιεν τροφήν. ἐς τοῦτο δὲ τόδε ἐγίνετο, ἐς ὃ οἱ
 Κορίνθιοι τῶν παίδων οἱ φύλακοι οἴχοντο ἀπολιπόντες· τοὺς
 δὲ παῖδας ἀπήγαγον ἐς Κέρκυραν οἱ Σάμιοι. Εἰ μὲν νυν 49
 Περίανδρου τελευτήσαντος τοῖσι Κορινθίοισι φίλα ἦν πρὸς
 τοὺς Κερκυραίους, οἱ δὲ οὐκ ἂν συνελάβοντο τοῦ στρατεύματος
 τοῦ ἐπὶ Σάμον ταύτης εἵνεκεν τῆς αἰτίας. νῦν δὲ αἰεὶ ἐπέιτε
 ἔκτισαν τὴν νῆσον, εἰςὶ ἀλλήλοισι διάφοροι ἔοντες ἐωυτοῖσι 5
 συγγενέες. τούτων ὧν εἵνεκεν ἀπεμνησικάκεον τοῖσι Σαμίοισι
 οἱ Κορίνθιοι. ἀπέπεμπε δὲ ἐς Σάρδεις ἐπ' ἐκτομῇ Περίανδρος

- 49 τῶν· πρώτων Κερκυραίων ἐπιλέξας τοὺς παῖδας τιμωρεόμενος·
 πρότεροι γὰρ οἱ Κερκυραῖοι ἤρξαν ἐς αὐτὸν πρῆγμα ἀτάσθαλον
- 50 ποιήσαντες. Ἐπεῖτε γὰρ τὴν ἐωυτοῦ γυναῖκα Μέλισσαν Περί-
 ανδρος ἀπέκτεινε, συμφορὴν τοιγύδε οἱ ἄλλην συνέβη πρὸς τῇ
 γεγонуύῃ γενέσθαι· ἦσάν οἱ ἐκ Μελίσσης δύο παῖδες, ἡλικίην ὁ
 μὲν ἑπτακαίδεκα, ὁ δὲ ὀκτωκαίδεκα ἔτεα γεγονώς· τούτους ὁ
- 5 μητροπάτωρ Προκλῆς, ἐὼν Ἐπιδαύρου τύραννος, μεταπεμψά-
 μενος παρ' ἐωυτὸν ἐφιλοφρονέετο, ὥς οἶκός ἦν θυγατρὸς ἐόντας
 τῆς ἐωυτοῦ παίδας. ἐπεῖτε δὲ σφεας ἀπεπέμπετο, εἶπε προ-
 πέμπων αὐτούς· Ἄρα ἴστε, ᾧ παῖδες, ὃς ὑμέων τὴν μητέρα
 ἀπέκτεινε; Τοῦτο τὸ ἔπος ὁ μὲν πρεσβύτερος αὐτῶν ἐν οὐδενὶ
- 10 λόγῳ ἐποιήσατο· ὁ δὲ νεώτερος, τῷ οὖνομα ἦν Λυκόφρων,
 ἤλγησε ἀκούσας οὕτω, ὥστε ἀπικόμενος ἐς τὴν Κόρινθον ἄτε
 φονέα τῆς μητρὸς τὸν πατέρα οὔτε προσεῖπε, διαλεγομένῳ τε
 οὔ τι προσδιελέγετο, ἱστορέοντί τε λόγον οὐδένα ἐδίδου. τέλος
 δέ μιν περιθύμως ἔχων ὁ Περίανδρος ἐξελαύνει ἐκ τῶν οἰκίων.
- 51 Ἐξελάσας δὲ τοῦτον ἱστόρει τὸν πρεσβύτερον τά σφι ὁ μητρο-
 πάτωρ διελέχθη. ὁ δὲ οἱ ἀπηγέετο, ὥς σφεας φιλοφρόνως
 ἐδέξατο, ἐκείνου δὲ τοῦ ἔπεος, τό σφι ὁ Προκλῆς ἀποστέλλων
 εἶπε, ἄτε οὐ νόῳ λαβὼν, οὐκ ἐμέμνητο. Περίανδρος δὲ οὐδε-
- 5 μίαν μηχανὴν ἔφη εἶναι μὴ οὐ σφι ἐκείνον ὑποθέσθαι τι,
 ἐλιπάρεε τε ἱστορέων. ὁ δὲ ἀναμνησθεὶς εἶπε καὶ τοῦτο. Περί-
 ανδρος δὲ νόῳ λαβὼν καὶ τοῦτο καὶ μαλακὸν ἐνδιδόναι βουλό-
 μενος οὐδέν, τῇ ὁ ἐξελαθεὶς ὑπ' αὐτοῦ παῖς δίαίταν ἐποιέετο,
 ἐς τούτους πέμπων ἄγγελον ἀπηγόρευε μὴ μιν δέκεσθαι οἰκίοισι.
- 10 ὁ δὲ ὅκως ἀπελαυνόμενος ἔλθοι ἐς ἄλλην οἰκίην, ἀπηλαύνετ' ἂν
 καὶ ἀπὸ ταύτης, ἀπειλέοντός τε τοῦ Περιάνδρου τοῖσι δεξα-
 μένοισι καὶ ἐξέργειν κελεύοντος. ἀπελαυνόμενος δ' ἂν ἦῖε
 ἐπ' ἐτέρην τῶν ἐταίρων· οἱ δὲ ἄτε Περιάνδρου ἐόντα παῖδα,
- 52 καίπερ δειμαίνοντες, ὅμως ἐδέκοντο. Τέλος δὲ ὁ Περίανδρος
 κήρυγμα ἐποιήσατο, ὃς ἂν ἢ οἰκίοισι ὑποδέξηται μιν ἢ προσ-
 διαλεχθῇ, ἱρὴν ζημίην τοῦτον τῷ Ἀπόλλωνι ὀφείλειν, ὅσηνδὴ
 εἶπας. πρὸς ᾧν δὴ τοῦτο τὸ κήρυγμα οὔτε τίς οἱ διαλέγεσθαι

οὐτε οἰκίοισι δέκεσθαι ἤθελε· πρὸς δὲ οὐδὲ αὐτὸς ἐκείνος ἐδικαίου 52
 πειρᾶσθαι ἀπειρημένον, ἀλλὰ διακαρτερέων ἐν τῇσι στοιῇσι 6
 ἐκαλινδέετο. τετάρτῃ δ' ἡμέρῃ ἰδὼν μιν ὁ Περίανδρος ἀλου-
 σίῃσί τε καὶ ἀσιτίῃσι συμπεπτωκότα οἴκτειρε· ὑπεῖς δὲ τῆς
 ὀργῆς ἥϊε ἄσπον καὶ ἔλεγε· ὦ παῖ, κότερα τούτων αἰρετώτερά 10
 ἐστι, ταῦτα τὰ νῦν ἔχων πρήσσεις, ἢ τὴν τυραννίδα καὶ τὰ 10
 ἀγαθὰ, τὰ νῦν ἐγὼ ἔχω, ταῦτα ἔοντα τῷ πατρὶ ἐπιτήδεον παρα-
 λαμβάνειν; ὃς ἐὼν ἐμός τε παῖς καὶ Κορίνθου τῆς εὐδαίμονος
 βασιλεὺς ἀλήτην βίον εἴλεο, ἀντιστατέων τε καὶ ὀργῇ χρεό-
 μενος ἐς τὸν σε ἥκιστα χρῆν. εἰ γάρ τις συμφορὴ ἐν αὐτοῖσι
 ἐγεγόνεε, ἐξ ἧς ὑποψίην ἐς ἐμὲ ἔχεις, ἐμοί τε αὕτη γέγονε καὶ 15
 ἐγὼ αὐτῆς τὸ πλεῦν μέτοχός εἰμι, ὅσῳ αὐτὸς σφεα ἐξεργασάμην.
 σὺ δὲ μαθὼν ὅσῳ φθονέεσθαι κρέσσον ἐστὶ ἢ οἴκτειρεσθαι, ἅμα
 τε ὁκοῖόν τι ἐς τοὺς τοκέας καὶ ἐς τοὺς κρέσσονας τεθυμῶσθαι, 2
 ἀπιθι ἐς τὰ οἰκία. Περίανδρος μὲν τούτοις αὐτὸν κατελάμ-
 βανε, ὃ δὲ ἄλλο μὲν οὐδὲν ἀμείβεται τὸν πατέρα, ἔφη δέ μιν 20
 ἱρὴν ζημίην ὀφείλειν τῷ θεῷ ἑωυτῷ ἐς λόγους ἀπικόμενον.
 μαθὼν δὲ ὁ Περίανδρος, ὡς ἄπορόν τι τὸ κακὸν εἶη τοῦ παιδὸς
 καὶ ἀνίκητον, ἐξ ὀφθαλμῶν μιν ἀποπέμπεται στείλας πλοῖον ἐς
 Κέρκυραν· ἐπεκράτεε γὰρ καὶ ταύτης. ἀποστείλας δὲ τοῦτον
 ὁ Περίανδρος ἐστρατεύετο ἐπὶ τὸν πενθερὸν Προκλέα ὡς τῶν 25
 παρεόντων οἱ πρηγμάτων ἔοντα αἰτιώτατον, καὶ εἴλε μὲν τὴν
 Ἐπίδαυρον, εἴλε δὲ αὐτὸν Προκλέα καὶ ἐξώγρησε. Ἐπεὶ δὲ 53
 τοῦ χρόνου προβαίνοντος ὃ τε Περίανδρος παρηβήκεε καὶ συν-
 εγινώσκετο ἑωυτῷ οὐκέτι εἶναι δυνατὸς τὰ πρήγματα ἐπορᾶν τε
 καὶ διέπειν, πέμψας ἐς τὴν Κέρκυραν ἀπεκάλεε τὸν Λυκόφρονα
 ἐπὶ τὴν τυραννίδα· ἐν γὰρ δὴ τῷ πρεσβυτέρῳ τῶν παίδων οὐκ 5
 ἐνώρα, ἀλλὰ οἱ κατεφαίνετο εἶναι νωθέστερος· ὃ δὲ Λυκόφρων
 οὐδὲ ὑποκρίσιος ἠξίωσε τὸν φέροντα τὴν ἀγγελίην. Περί-
 ανδρος δὲ περιεχόμενος τοῦ νεηνίῳ δεύτερα ἀπέστειλε ἐπ' αὐτὸν
 τὴν ἀδελφεὴν, ἑωυτοῦ δὲ θυγατέρα, δοκέων μιν μάλιστα ταύτῃ
 εἶναι πείθεσθαι. ἀπικομένης δὲ ταύτης καὶ λεγούσης· ὦ παῖ, 10
 βούλει τὴν τε τυραννίδα ἐς ἄλλους πεσεῖν καὶ τὸν οἶκον τοῦ

- 53 πατρὸς διαφορηθέντα μᾶλλον ἢ αὐτὸς σφεα κατελθὼν ἔχειν ;
 ἄπιθι ἐς τὰ οἰκία, παῦσαι σεωυτὸν ζημιῶν. φιλοτιμίη κτῆμα
 σκαίον· μὴ τῷ κακῷ τὸ κακὸν ἰῶ. πολλοὶ τῶν δικαίων τὰ
 15 ἐπιεικέστερα προτιθείσι, πολλοὶ δὲ ἤδη τὰ μητρῷα διζήμενοι
 τὰ πατρῷα ἀπέβαλον. τυραννὶς χρήμα σφαλερόν, πολλοὶ δὲ
 αὐτῆς ἐρασταί εἰσι, ὃ δὲ γέρων τε ἤδη καὶ παρηβηκώς· μὴ δῶς
 τὰ σεωυτοῦ ἀγαθὰ ἄλλοισι. Ἡ μὲν δὴ τὰ ἐπαγωγότατα δι-
 दाχθεῖσα ὑπὸ τοῦ πατρὸς ἔλεγε πρὸς αὐτὸν, ὃ δὲ ὑποκρινάμενος
 20 ἔφη οὐδαμὰ ἤξειν ἐς Κόρινθον, ἔστ' ἂν πυνθάνηται περιέοντα
 τὸν πατέρα. ἀπαγγειλάσης δὲ ταύτης ταῦτα τὸ τρίτον ὁ Περί-
 ανδρος κήρυκα πέμπει βουλόμενος αὐτὸς μὲν ἐς Κέρκυραν ἦκειν,
 ἐκείνον δὲ ἐκέλευε ἐς Κόρινθον ἀπικόμενον διάδοχον γενέσθαι
 τῆς τυραννίδος. καταινέσαντος δ' ἐπὶ τούτοισι τοῦ παιδὸς ὁ
 25 μὲν Περίανδρος ἐστέλλετο ἐς τὴν Κέρκυραν, ὃ δὲ παῖς οἱ ἐς
 τὴν Κόρινθον. μαθόντες δὲ οἱ Κερκυραῖοι τούτων ἕκαστα, ἵνα
 μὴ σφί Περίανδρος ἐς τὴν χώραν ἀπίκηται, κτείνουσι τὸν νεηνίσ-
 κον. ἀντὶ τούτων μὲν Περίανδρος Κερκυραίους ἐτιμωρέετο.
- 54 Λακεδαιμόνιοι δὲ στόλῳ μεγάλῳ ὥς ἀπίκοντο, ἐπολιόρκεον
 Σάμον· προσβαλόντες δὲ πρὸς τὸ τεῖχος τοῦ μὲν πρὸς θαλάσση
 ἐστεῶτος πύργου κατὰ τὸ προάστειον τῆς πόλιος ἐπέβησαν,
 μετὰ δὲ αὐτοῦ βωθήσαντος Πολυκράτεος χειρὶ πολλῇ ἀπηλά-
 5 θησαν. κατὰ δὲ τὸν ἐπάνω πύργον τὸν ἐπὶ τῆς ῥάχιος τοῦ
 οὔρεος ἐπεόντα ἐπεξῆλθον οἳ τε ἐπίκουροι καὶ αὐτῶν Σαμίων
 συχνοί, δεξάμενοι δὲ τοὺς Λακεδαιμονίους ἐπ' ὀλίγον χρόνον
 55 ἔφευγον ὀπίσω· οἱ δὲ ἐπισπόμενοι ἔκτεινον. Εἰ μὲν νυν οἱ
 παρεόντες Λακεδαιμονίων ὁμοῖοι ἐγένοντο ταύτην τὴν ἡμέρην
 Ἀρχίῃ τε καὶ Λυκώπῃ, αἰρέθη ἂν Σάμος. Ἀρχίης γὰρ καὶ
 Λυκώπης μῦνοι συνεσπεσόντες φεύγουσι ἐς τὸ τεῖχος τοῖσι
 5 Σαμίοισι, καὶ ἀποκληῖσθέντες τῆς ὀπίσω ὁδοῦ ἀπέθανον ἐν τῇ
 πόλει τῇ Σαμίων. τρίτῳ δὲ ἀπ' Ἀρχίῳ τούτου γεγονότι ἄλλῳ
 Ἀρχίῃ τῷ Σαμίου τοῦ Ἀρχίῳ αὐτὸς ἐν Πιτάνῃ συνεγενόμην
 (δήμου γὰρ τούτου ἦν), ὃς ξείνων πάντων μάλιστα ἐτίμα τε
 Σαμίους, καὶ οἱ τῷ πατρὶ ἔφη Σάμιον τοῦνομα τεθῆναι, ὅτι οἱ

ὁ πατὴρ Ἀρχίης ἐν Σάμῳ ἀριστεύσας ἐτελεύτησε· τιμᾶν δὲ 55
 Σαμίους ἔφη, διότι ταφῆναί οἱ τὸν πάππον δημοσίῃ ὑπὸ Σαμίων. 11
 Λακεδαιμόνιοι δέ, ὥς σφι τεσσεράκοντα ἐγεγόνεσαν ἡμέραι 56
 πολιορκέουσι Σάμον, ἐς τὸ πρόσω τε οὐδὲν προεκόπτετο τῶν
 πρηγμάτων, ἀπαλλάσσοντο ἐς Πελοπόννησον. ὥς δὲ ὁ ματαιό-
 τερος λόγος ὥρμηται, λέγεται Πολυκράτεα ἐπιχώριον νόμισμα
 κόψαντα πολλὸν μολύβδου καταχρυσώσαντα δοῦναί σφι, τοὺς 5
 δὲ δεξαμένους οὕτω δὴ ἀπαλλάσσεσθαι. ταύτην πρώτην στρα-
 τηϊν ἐς τὴν Ἀσίην Λακεδαιμόνιοι Δωριέες ἐποίησαντο. Οἱ 57
 δ' ἐπὶ τὸν Πολυκράτεα στρατευσάμενοι Σαμίων, ἐπεὶ οἱ Λακε-
 δαιμόνιοι αὐτοὺς ἀπολείπειν ἔμελλον, καὶ αὐτοὶ ἀπέπλων ἐς
 Σίφνον· χρημάτων γὰρ ἐδέοντο, τὰ δὲ τῶν Σιφνίων πρήγματα
 ἤκμαζε τοῦτον τὸν χρόνον, καὶ νησιωτέων μάλιστα ἐπλούτεον 5
 ἅτε ἐόντων αὐτοῖσι ἐν τῇ νήσῳ χρυσέων καὶ ἀργυρέων μετάλ-
 λων, οὕτω ὥστε ἀπὸ τῆς δεκάτης τῶν γινομένων αὐτόθεν
 χρημάτων θησαυρὸς ἐν Δελφοῖσι ἀνακέεται ὁμοῖα τοῖσι πλου-
 σιωτάτοισι· αὐτοὶ δὲ τὰ γινόμενα τῷ ἐνιαυτῷ ἐκάστῳ χρήματα
 διενέμοντο. ὅτε ὦν ἐποιεῦντο τὸν θησαυρόν, ἐχρέοντο τῷ χρη- 10
 στηρίῳ, εἰ αὐτοῖσι τὰ παρεόντα ἀγαθὰ οἶά τέ ἐστι πολλὸν
 χρόνον παραμένειν· ἡ δὲ Πυθίη ἔχρησέ σφι τάδε·

Ἄλλ' ὅταν ἐν Σίφνῳ πρυτανήϊα λευκὰ γένηται

Λεύκοφρύς τ' ἀγορῇ, τότε δὴ δεῖ φράδμονος ἀνδρὸς

Φράσσασθαι ξύλινόν τε λόχον κήρυκά τ' ἐρυθρόν.

15

τοῖσι δὲ Σιφνίοισι τότε ἦν ἡ ἀγορῇ καὶ τὸ πρυτανήϊον Παρίῳ
 λίθῳ ἡσκημένα. Τοῦτον τὸν χρησμὸν οὐκ οἶοί τε ἦσαν γινῶναι 58
 οὔτε τότε ἰθὺς οὔτε τῶν Σαμίων ἀπιγμένων. ἐπεῖτε γὰρ τάχιστα
 πρὸς τὴν Σίφνον προσέσχον οἱ Σάμιοι, ἔπεμπον τῶν νέων μίαν
 πρέσβεας ἄγουσαν ἐς τὴν πόλιν. τὸ δὲ παλαιὸν ἅπασαι αἰ-
 νέες ἦσαν μιληλιφέες· καὶ ἦν τοῦτο, τὸ ἡ Πυθίη προηγόρευε 5
 τοῖσι Σιφνίοισι, φυλάξασθαι τὸν ξύλινον λόχον κελεύουσα
 καὶ κήρυκα ἐρυθρόν. ἀπικόμενοι ὦν οἱ ἄγγελοι ἐδέοντο τῶν
 Σιφνίων δέκα τάλαντά σφι χρήσαι· οὐ φασκόντων δὲ χρήσειν
 τῶν Σιφνίων αὐτοῖσι οἱ Σάμιοι τοὺς χώρους αὐτῶν ἐπόρθεον.

58 πυθόμενοι δ' ἰθὺς ἤκον οἱ Σίφνιοι βωθέοντες, καὶ συμβαλόντες
 11 αὐτοῖσι ἐσσώθησαν, καὶ αὐτῶν πολλοὶ ἀπεκληῖσθησαν τοῦ
 ἄστεος ὑπὸ τῶν Σαμίων· καὶ αὐτοὺς μετὰ ταῦτα ἑκατὸν τά-
 59 λαντα ἔπρηξαν. Παρὰ δὲ Ἑρμιονέων νῆσον ἀντὶ χρημάτων
 παρέλαβον, Ὑδρέην τὴν ἐπὶ Πελοποννήσῳ, καὶ αὐτὴν Τροιζη-
 νίοισι παρακατέθεντο· αὐτοὶ δὲ Κυδωνίην τὴν ἐν Κρήτῃ ἐκτι-
 σαν οὐκ ἐπὶ τούτῳ πλώοντες, ἀλλὰ Ζακυνθίους ἐξελέοντες ἐκ
 5 τῆς νήσου. ἔμειναν δ' ἐν ταύτῃ καὶ εὐδαιμόνησαν ἐπ' ἕτεα
 πέντε, ὥστε τὰ ἱρὰ τὰ ἐν Κυδωνίῃ ἴοντα νῦν οὗτοί εἰσι οἱ
 ποιήσαντες καὶ τὸν τῆς Δικτύνης νηόν. ἔκτω δὲ ἔτεϊ Αἰγινῆται
 αὐτοὺς ναυμαχίῃ νικήσαντες ἡνδραποδίσαντο μετὰ Κρητῶν.
 καὶ τῶν νεῶν καπρίους ἐχουσέων τὰς πρῶρας ἡκρωτηρίασαν
 10 καὶ ἀνέθεσαν ἐς τὸ ἱρὸν τῆς Ἀθηναίης ἐν Αἰγίνῃ. ταῦτα δὲ
 ἐποίησαν ἔγκοτον ἔχοντες Σαμίοισι Αἰγινῆται. πρότεροι γὰρ
 Σάμιοι ἐπ' Ἀμφικράτεος βασιλεύοντος ἐν Σάμῳ στρατευσά-
 μενοι ἐπ' Αἶγιναν μεγάλα κακὰ ἐποίησαν Αἰγινῆτας καὶ ἔπαθον
 ὑπ' ἐκείνων. ἡ μὲν αἰτία αὕτη.

60 Ἑμήκυνα δὲ περὶ Σαμίων μᾶλλον, ὅτι σφι τρία ἐστὶ μέγιστα
 ἀπάντων Ἑλλήνων ἐξεργασμένα, οὐρεὸς τε ὑψηλοῦ ἐς πεντή-
 κοντα καὶ ἑκατὸν ὀργυιάς, τούτου ὄρυγμα κάτωθεν ἀρξάμενον,
 ἀμφίστομον. τὸ μὲν μῆκος τοῦ ὀρύγματος ἑπτὰ στάδιοί εἰσι,
 5 τὸ δὲ ὕψος καὶ εὖρος ὀκτὼ ἐκάτερον πόδες. διὰ παντὸς δὲ
 αὐτοῦ ἄλλο ὄρυγμα εἰκοσίπηχυν βάθος ὀρώρυκται, τρίπουν δὲ
 τὸ εὖρος, δι' οὗ τὸ ὕδωρ ὀχετεύμενον διὰ σωλήνων παραγίνεται
 ἐς τὴν πόλιν ἀγόμενον ἀπὸ μεγάλης πηγῆς. ἀρχιτέκτων δὲ
 τοῦ ὀρύγματος τούτου ἐγένετο Μεγαρεὺς Εὐπαλῖνος Ναυ-
 10 στρόφου. τοῦτο μὲν δὴ ἐν τῶν τριῶν ἐστὶ, δεύτερον δὲ περὶ
 λιμένα χῶμα ἐν θαλάσῃ, βάθος καὶ εἴκοσι ὀργυιέων, μῆκος δὲ
 τοῦ χώματος μέζον δύο σταδίων. τρίτον δὲ σφι ἐξεργασται
 νηὸς μέγιστος πάντων νηῶν τῶν ἡμεῖς ἴδμεν, τοῦ ἀρχιτέκτων
 πρῶτος ἐγένετο Ροῖκος Φίλεω ἐπιχώριος. τούτων εἵνεκεν
 15 μᾶλλον τι περὶ Σαμίων ἐμήκυνα.

61 Καμβύσῃ δὲ τῷ Κύρου χρονίζοντι περὶ Αἴγυπτον καὶ πα-

ραφρονήσαντι ἐπανιστέαται ἄνδρες μάγοι δύο ἀδελφεοὶ, τῶν τὸν 61
 ἕτερον καταλελοίπεε τῶν οἰκίων μελεδωνδὸν ὁ Καμβύσης. οὗτος
 δὴ ὢν οἱ ἐπανεστή μαθὼν τε τὸν Σμέρδιος θάνατον ὡς κρύπτοιο
 γεινόμενος, καὶ ὡς ὀλίγοι ἦσαν οἱ ἐπιστάμενοι αὐτὸν Περσέων, οἱ 5
 δὲ πολλοὶ περιέοντα μιν εἰδείησαν. πρὸς ταῦτα βουλεύσας
 τάδε ἐπεχείρησε τοῖσι βασιλεῦσι· ἦν οἱ ἀδελφεὸς, τὸν εἰπὰ
 οἱ συνεπαναστήναι, οἰκῶς μάλιστα τὸ εἶδος Σμέρδι τῷ Κύρου,
 τὸν ὁ Καμβύσης ἐόντα ἐωυτοῦ ἀδελφεὸν ἀπέκτεινε. ἦν τε δὴ
 ὁμοῖος εἶδος τῷ Σμέρδι, καὶ δὴ καὶ οὖνομα τῶντὸ εἶχε Σμέρδιν. 10
 τοῦτον τὸν ἄνδρα ἀναγνώσας ὁ μάγος Πατιξείθης, ὡς οἱ αὐτὸς
 πάντα διαπρήξει, εἶσε ἄγων ἐς τὸν βασιλῆϊον θρόνον. ποιήσας
 δὲ τοῦτο κήρυκας τῇ τε ἄλλῃ διέπεμπε καὶ δὴ καὶ ἐς Αἴγυπτον
 προερέοντα τῷ στρατῷ ὡς Σμέρδιος τοῦ Κύρου ἀκουστέα εἴη τοῦ
 λοιποῦ ἀλλ' οὐ Καμβύσεω. Οἳ τε δὴ ὢν ἄλλοι κήρυκες προη- 62
 γόρευον ταῦτα, καὶ δὴ καὶ ὁ ἐπ' Αἴγυπτον ταχθεὶς, εὔρισκε
 γὰρ Καμβύσῃ καὶ τὸν στρατὸν ἐόντα τῆς Συρίας ἐν Ἀγβατά-
 νοισι, προηγόρευε στὰς ἐς μέσον τὰ ἐντεταλμένα ἐκ τοῦ μάγου.
 Καμβύσης δὲ ἀκούσας ταῦτα ἐκ τοῦ κήρυκος καὶ ἐλπίσας μιν 5
 λέγειν ἀληθέα αὐτὸς τε προδεδύσθαι ἐκ Πρηξάσπεος (πεμφθέντα
 γὰρ αὐτὸν ὡς ἀποκτενέοντα Σμέρδιν οὐ ποιῆσαι ταῦτα), βλέψας
 ἐς τὸν Πρηξάσπεα εἶπε· Πρήξασπες, οὕτω μοι διεπρήξας τό
 τοι προσέθηκα πρῆγμα; Ὁ δὲ εἶπε· ὦ δέσποτα, οὐκ ἔστι
 ταῦτα ἀληθέα, ὅπως κοτέ σοι Σμέρδις ἀδελφεὸς ὁ σὸς ἐπανεστήκε, 10
 οὐδὲ ὅπως τι ἐξ ἐκείνου τοῦ ἀνδρὸς νεῖκός τοι ἔσται ἢ μέγα ἢ
 σμικρόν. ἐγὼ γὰρ αὐτὸς ποιήσας τὰ σύ με ἐκέλευες ἔθαψά μιν
 χερσὶ τῇσι ἐμεωυτοῦ. εἰ μὲν νυν οἱ τεθνεῶτες ἀνεστᾶσι, προσ-
 δέκεό τοι καὶ Ἀστυάγεα τὸν Μῆδον ἐπαναστήσεσθαι· εἰ δ' ἔστι
 ὥσπερ πρὸ τοῦ, οὐ μή τί τοι ἐκ γε ἐκείνου νεώτερον ἀναβλάστη. 15
 νῦν ὢν μοι δοκεῖ μεταδιώξαντας τὸν κήρυκα ἐξετάζειν εἰρωτέον-
 τας, παρ' ὅτεν ἤκων προαγορεύει ἡμῖν Σμέρδιος βασιλεὺς
 ἀκοίειν. Ταῦτα εἶπαντος Πρηξάσπεος (ἤρесе γὰρ Καμβύσῃ) 63
 αὐτίκα μεταδιώκτος γεινόμενος ὁ κήρυξ ἦκε· ἀπιγμένον δέ μιν
 εἶρετο ὁ Πρηξάσπης τάδε· ὦνθρωπε, φῆς γὰρ ἦκειν παρὰ

- 63 Σμέρδιος τοῦ Κῦρου ἄγγελος. νῦν ἂν εἶπας τὴν ἀλήθειαν
 5 ἄπιθι χαίρων, κότερα αὐτός τοι Σμέρδις φαινόμενος ἐς ὄψιν
 ἐνετέλλετο ταῦτα ἢ τῶν τις ἐκείνου ὑπηρετέων. Ὁ δὲ εἶπε·
 Ἐγὼ Σμέρδιν μὲν τὸν Κῦρον, ἐξ ὅτευ βασιλεὺς Καμβύσης
 ἤλασε ἐς Αἴγυπτον, οὐκω ὅπωπα· ὁ δέ μοι μάγος τὸν Καμβύ-
 σης ἐπίτροπον τῶν οἰκίων ἀπέδεξε, οὗτος ταῦτα ἐνετείλατο,
 10 φὰς Σμέρδιν τὸν Κῦρου εἶναι τὸν ταῦτα ἐπιθέμενον εἶπαι πρὸς
 ὑμέας. Ὁ μὲν δὴ σφι ἔλεγε οὐδὲν ἐπικατεψουσμένος, Καμβύ-
 σης δὲ εἶπε· Πρήξασπες, σὺ μὲν, οἶα ἀνὴρ ἀγαθός, ποιήσας τὸ
 κελευόμενον αἰτίην ἐκπέφευγας· ἐμοὶ δὲ τίς ἂν εἴη Περσέων ὁ
 ἐπανεστεὺς ἐπιβατεύων τοῦ Σμέρδιος οὐνόματος; Ὁ δὲ εἶπε·
 15 Ἐγὼ μοι δοκέω συνιέναι τὸ γεγονὸς τοῦτο, ὦ βασιλεῦ· οἱ μάγοι
 εἰσὶ τοι οἱ ἐπανεστεῶτες, τὸν τε ἔλιπες μελεδωνὸν τῶν οἰκίων,
- 64 Πατιζείθης καὶ ὁ τούτου ἀδελφεὸς Σμέρδις. Ἐνθαῦτα ἀκού-
 σαντα Καμβύσην τὸ Σμέρδιος οὐνομα ἔτυψε ἢ ἀλήθεια τῶν τε
 λόγων καὶ τοῦ ἐνυπνίου· ὃς ἐδόκεε ἐν τῷ ὕπνῳ ἀπαγγεῖλαι τινά
 οἱ ὡς Σμέρδις ἰζόμενος ἐς τὸν βασιλήϊον θρόνον ψάυσειε τῇ
 5 κεφαλῇ τοῦ οὐρανοῦ· μαθὼν δὲ ὡς μάτην ἀπολωλεκὼς εἴη τὸν
 ἀδελφεὸν, ἀπέκλαιε Σμέρδιν, ἀποκλαύσας δὲ καὶ περιημεκτήσας
 τῇ ἀπάσῃ συμφορῇ ἀναθρόσκει ἐπὶ τὸν ἵππον, ἐν νόῳ ἔχων τὴν
 ταχίστην ἐς Σοῦσα στρατεύεσθαι ἐπὶ τὸν μάγον. καὶ οἱ ἀνα-
 θρόσκοντι ἐπὶ τὸν ἵππον τοῦ κουλεοῦ τοῦ ξίφεος ὁ μύκης ἀπο-
 10 πίπτει, γυμνωθὲν δὲ τὸ ξίφος παίει τὸν μηρόν· τρωματισθεὶς
 δὲ κατὰ τοῦτο, τῇ αὐτὸς πρότερον τὸν τῶν Αἰγυπτίων θεὸν
 Ἄπιν ἐπληξε, ὡς οἱ καιρίῃ ἔδοξε τετύφθαι, εἴρετο ὁ Καμβύσης,
 ὃ τι τῇ πόλει οὐνομα εἴη. οἱ δὲ εἶπαν ὅτι Ἀγβάτανα. τῷ δὲ
 ἔτι πρότερον ἐκέχρηστο ἐκ Βουτοῦς πόλιος ἐν Ἀγβατάνοισι
 15 τελευτήσῃ τὸν βίον. ὁ μὲν δὴ ἐν τοῖσι Μηδικοῖσι Ἀγβα-
 τάνοισι ἐδόκεε τελευτήσῃ γηραιὸς, ἐν τοῖσιν οἱ ἦν πάντα τὰ
 πρήγματα, τὸ δὲ χρηστήριον ἐν τοῖσι ἐν Συρίῃ Ἀγβατάνοισι
 ἔλεγε ἄρα. καὶ δὴ ὡς τότε ἐπειρόμενος ἐπύθετο τῆς πόλιος τὸ
 οὐνομα, ὑπὸ τῆς συμφορῆς τῆς τε ἐκ τοῦ μάγου ἐκπεπληγμένος
 20 καὶ τοῦ τρώματος ἐσωφρόνησε, συλλαβὼν δὲ τὸ θεοπρόπιον

εἶπε· Ἐνθαῦτα Καμβύσῃν τὸν Κύρου ἐστὶ πεπρωμένον τελευ- 64
 τᾶν. Τότε μὲν τοσαῦτα, ἡμέρησι δὲ ὕστερον ὥς εἴκοσι μεταπεμ- 65
 ψάμενος Περσέων τῶν παρεόντων τοὺς λογιμωτάτους ἔλεγέ σφι
 τάδε· ὦ Πέρσαι, καταλελάβηκέ με, τὸ πάντων μάλιστα ἔκρυπ-
 τον πρηγμάτων, τοῦτο ἐς ὑμέας ἐκφῆναι. ἐγὼ γὰρ ἐὼν ἐν
 Αἰγύπτῳ εἶδον ὄψιν ἐν τῷ ὕπνῳ, τὴν μηδαμὰ ὠφελον ἰδεῖν· 5
 ἐδόκεον δέ μοι ἄγγελον ἐλθόντα ἐξ οἴκου ἀγγέλλειν, ὥς Σμέρδης
 ἰζόμενος ἐς τὸν βασιλῆϊον θρόνον ψεύσειε τῇ κεφαλῇ τοῦ
 οὐρανοῦ. δείσας δέ, μὴ ἀπαιρεθῶ τὴν ἀρχὴν πρὸς τοῦ ἀδελ-
 φεοῦ, ἐποίησα ταχύτερα ἢ σοφώτερα· ἐν τῇ γὰρ ἀνθρωπηῇ
 φύσει οὐκ ἐνῆν ἄρα τὸ μέλλον γίνεσθαι ἀποτράπειν, ἐγὼ δὲ ὁ 10
 μάταιος Πρηξάσπεα ἀποπέμπω ἐς Σοῦσα ἀποκτενέοντα Σμέρδιν.
 ἐξεργασθέντος δὲ κακοῦ τοσούτου ἀδεῶς διαιτεόμην, οὐδαμὰ
 ἐπιλεξάμενος μὴ κοτέ τίς μοι Σμέρδιος ὑπαιρημένου ἄλλος
 ἐπανασταίῃ ἀνθρώπων. πάντως δὲ τοῦ μέλλοντος ἔσεσθαι
 ἀμαρτῶν ἀδελφεοκτόνος τε οὐδὲν δέον γέγονα, καὶ τῆς βασιληΐης 15
 οὐδὲν ἔσσον ἐστέρημαι. Σμέρδης γὰρ δὴ ἦν ὁ μάγος, τόν μοι ὁ
 δαίμων προέφαινε ἐν τῇ ὄψι ἐπαναστήσεσθαι. τὸ μὲν δὴ ἔργον
 ἐξέργασταί μοι, καὶ Σμέρδιν τὸν Κύρου μηκέτι ὑμῖν ἐόντα
 λογίζεσθε· οἱ δὲ ὑμῖν μάγοι κρατέουσι τῶν βασιληϊῶν, τόν τε
 ἔλιπον ἐπίτροπον τῶν οἰκίων καὶ ὁ ἐκείνου ἀδελφεὸς Σμέρδης. 20
 τὸν μὲν νυν μάλιστα χρῆν ἐμεῦ αἰσχρὰ πρὸς τῶν μάγων πεπον-
 θότος τιμωρέειν ἐμοί, οὗτος μὲν ἀνοσίῳ μόρῳ τετελεύτηκε ὑπὸ
 τῶν ἐωντοῦ οἰκηϊωτάτων, τούτου δὲ μηκέτι ἐόντος, δεύτερα τῶν
 λοιπῶν ὑμῖν, ὦ Πέρσαι, γίνεται μοι ἀναγκαιότατον ἐντέλλεσθαι
 τὰ ἐθέλω μοι γενέσθαι τελευτέων τὸν βίον· καὶ δὴ ὑμῖν τάδε, 25
 ἐπισκῆπτω θεοὺς τοὺς βασιληῖους ἐπικαλέων, καὶ πᾶσιν ὑμῖν
 καὶ μάλιστα Ἀχαιμενιδέων τοῖσι παρעוῦσι, μὴ περιδεῖν τὴν
 ἡγεμονίην αὐτὶς ἐς Μήδους περιελθοῦσαν, ἀλλ' εἴτε δόλῳ ἔχουσι
 αὐτὴν κτησάμενοι, δόλῳ ἀπαιρεθῆναι ὑπὸ ὑμέων, εἴτε καὶ σθένει
 τεφ κατεργασάμενοι, σθένει κατὰ τὸ καρτερὸν ἀνασώσασθαι. 30
 καὶ ταῦτα μὲν ποιεῦσι ὑμῖν γῇ τε καρπὸν ἐκφέρει καὶ γυναικῆς
 τε καὶ ποῖναι τίκτοιεν, ἐοῦσι ἐς τὸν ἅπαντα χρόνον ἐλευθέροισι·

- 65** μὴ ἀνασωσαμένοισι δὲ τὴν ἀρχὴν μὴδ' ἐπιχειρήσασι ἀνασώζειν τὰ
ἐναντία τούτοισι ἀρέομαι ὑμῖν γενέσθαι, καὶ πρὸς ἔτι τούτοις
35 τὸ τέλος Περσέων ἐκάστῳ ἐπιγενέσθαι οἷον ἐμοὶ ἐπιγέγονε.
"Ἄμα τε εἶπας ταῦτα ὁ Καμβύσης ἀπέκλαιε πᾶσαν τὴν ἑωυτοῦ·
66 πρῆξιν. Πέρσαι δ' ὡς τὸν βασιλέα εἶδον ἀνακλαύσαντα, πάντες
τά τε ἐσθῆτος ἐχόμενα εἶχον, ταῦτα κατηρεῖκοντο, καὶ οἰμωγῇ
ἀφθόνῳ διεχρέοντο. μετὰ δὲ ταῦτα, ὡς ἐσφακέλισέ τε τὸ
ὄστέον καὶ ὁ μηρὸς τάχιστα ἐσάπη, ἀπῆνεικε Καμβύσῃ τὸν
5 Κύρου, βασιλεύσαντα μὲν τὰ πάντα ἑπτὰ ἔτεα καὶ μῆνας πέντε,
ἄπαιδα δὲ τὸ παράπαν ἐόντα ἔρσηνος καὶ θήλεος γόνου.
Περσέων δὲ τοῖσι παρεούσι ἀπιστίη πολλὴ ὑπεκέχυτο τοὺς
μάγους ἔχειν τὰ πρήγματα, ἀλλ' ἠπιστέατο ἐπὶ διαβολῇ εἰπεῖν
Καμβύσῃ τὰ εἶπε περὶ τοῦ Σμέρδιος θανάτου, ἵνα οἱ ἐκπολε-
10 μωθῇ πᾶν τὸ Περσικόν. Οὗτοι μὲν νυν ἠπιστέατο Σμέρδιν τὸν
Κύρου βασιλέα ἐνεστεῶτα· δεινῶς γὰρ καὶ ὁ Πρηξιάσπης ἕξαρνος
ἦν μὴ μὲν ἀποκτεῖναι Σμέρδιν· οὐ γὰρ ἦν οἱ ἀσφαλὲς Καμ-
βύσειω τετελευτηκότος φάναι τὸν Κύρου υἱὸν ἀπολωλέκεναι
67 αὐτοχειρίῃ. ὁ δὲ δὴ μάγος τελευτήσαντος Καμβύσειω ἀδεῶς
ἐβασίλευσε, ἐπιβατεύων τοῦ ὁμωνύμου Σμέρδιος τοῦ Κῦρου,
μῆνας ἑπτὰ τοὺς ἐπιλοίπους Καμβύσῃ ἐς τὰ ὀκτὼ ἔτεα τῆς
πληρώσιος, ἐν τοῖσι ἀπεδέξατο ἐς τοὺς ὑπήκόους πάντας εὐερ-
5 γείας μεγάλας ὥστε ἀποθανόντος αὐτοῦ πόθον ἔχειν πάντας
τοὺς ἐν τῇ Ἀσίῃ, πάρεξ αὐτῶν Περσέων. διαπέμψας γὰρ ὁ
μάγος ἐς πᾶν ἔθνος τῶν ἡρχε, προεῖπε ἀτέλειαν εἶναι στρατηγῆς
68 καὶ φόρου ἐπ' ἔτεα τρία. προεῖπε μὲν δὴ ταῦτα αὐτίκα ἐνιστά-
μενος ἐς τὴν ἀρχὴν, ὁγδόῳ δὲ μηνὶ ἐγένετο κατάδηλος τρόπῳ
τοιῷδε· Ὀτάνης ἦν Φαρνάσπεω μὲν παῖς, γένει δὲ καὶ χρήμασι
ὁμοῖος τῷ πρώτῳ Περσέων· οὗτος ὁ Ὀτάνης πρῶτος ὑπώπτευσε
5 τὸν μάγον ὡς οὐκ εἶη ὁ Κύρου Σμέρδης, ἀλλ' ὅσπερ ἦν, τῇδε
συμβαλλόμενος, ὅτι τε οὐκ ἐξεφοίτα ἐκ τῆς ἀκροπόλιος καὶ ὅτι
οὐκ ἐκάλεε ἐς ὄψιν ἑωυτῷ οὐδένα τῶν λογίμων Περσέων. ὑποπ-
τεύσας δέ μιν ἐποίησε τάδε· ἔσχε αὐτοῦ ὁ Καμβύσης θυγατέρα,
τῇ οὖνομα ἦν Φαιδύμη. τὴν αὐτὴν δὴ ταύτην εἶχε τότε ὁ

μάγος, καὶ ταύτῃ τε συνοίκεε καὶ τῇσι ἄλλησι πάσῃσι τῇσι τοῦ 68
 Καμβύσεω γυναιξί. πέμπων δὴ ὦν ὁ Ὀτάνης παρ' αὐτὴν 11
 ἐπυνθάνετο, παρ' ὅτεω ἀνθρώπων κοιμῶτο, εἴτε μετὰ Σμέρδιος
 τοῦ Κύρου εἴτε μετ' ἄλλου τευ. ἡ δέ οἱ ἀντέπεμπε φαμένη
 οὐ γινώσκειν· οὔτε γὰρ τὸν Κύρου Σμέρδιν ἰδέσθαι οὐδαμὰ,
 οὔτε ὅστις εἴη ὁ συνοικέων αὐτῇ εἰδέναι. ἔπεμπε δεύτερα ὁ 15
 Ὀτάνης λέγων· Εἰ μὴ αὐτῇ Σμέρδιν τὸν Κύρου γινώσκεις, σὺ
 δὲ παρ' Ἀτόσσης πύθεο, ὅτεω τούτῳ συνοικέει αὐτῇ τε ἐκείνη
 καὶ σύ· πάντως γὰρ δὴ κου τόν γε ἑωυτῆς ἀδελφεὸν γινώσκει.
 Ἀντιπέμπει πρὸς ταῦτα ἡ θυγάτηρ· Οὔτε Ἀτόσση δύναμαι ἐς
 λόγους ἐλθεῖν οὔτε ἄλλην οὐδεμίαν ἰδέσθαι τῶν συγκατημένων 20
 γυναικῶν· ἐπεῖτε γὰρ τάχιστα οὗτος ὄνθρωπος, ὅστις κοτέ ἐστι,
 παρέλαβε τὴν βασιληῖην, διέσπειρε ἡμέας ἄλλην ἄλλη τάξας.
 Ἀκούοντι δὲ ταῦτα τῷ Ὀτάνῃ μᾶλλον κατεφαίνετο τὸ πρῆγμα. 69
 τρίτην δὲ ἀγγελίην ἐσπέμπει παρ' αὐτὴν λέγουσαν ταῦτα· ὦ
 θύγατερ, δεῖ σε γεγονυῖαν εὖ κίνδυνον ἀναλαβέσθαι, τὸν ἂν ὁ
 πατὴρ ὑποδύνειν κελεύῃ· εἰ γὰρ δὴ μὴ ἐστὶ ὁ Κύρου Σμέρδης,
 ἀλλὰ τὸν καταδοκέω ἐγὼ, οὔτοι μιν σοί τε συγκοιμεόμενον καὶ 5
 τὸ Περσέων κράτος ἔχοντα δεῖ χαίροντα ἀπαλλάσσειν, ἀλλὰ
 δοῦναι δίκην. νῦν ὦν ποιήσον τάδε· ἐπεὰν σοι συνεύδῃ καὶ
 μάθῃς αὐτὸν κατυπνωμένον, ἄφασον αὐτοῦ τὰ ὦτα· καὶ ἦν μὲν
 φαίνεται ἔχων ὦτα, νόμιζε σεωυτὴν Σμέρδι τῷ Κύρου συνοικέειν,
 ἦν δὲ μὴ ἔχων, σὺ δὲ τῷ μάγῳ Σμέρδι. Ἀντιπέμπει πρὸς ταῦτα 10
 ἡ Φαιδύμη φαμένη κινδυνεύσειν μεγάλως, ἦν ποιέῃ ταῦτα· εἰ
 γὰρ δὴ μὴ τυγχάνει τὰ ὦτα ἔχων, ἐπίλαμπτος δὲ ἀφάσσουσα
 ἔσται, εὖ εἰδέναι ὥς αἰστώσει μιν· ὅμως μέντοι ποιήσιν ταῦτα.
 ἡ μὲν δὴ ὑπεδέξατο ταῦτα τῷ πατρὶ κατεργάσεσθαι, τοῦ δὲ
 μάγου τούτου τοῦ Σμέρδιος Κῦρος ὁ Καμβύσεω ἄρχων τὰ ὦτα 15
 ἀπέταμε ἐπ' αἰτίῃ δὴ τινι οὐ σμικρῇ. ἡ ὦν δὴ Φαιδύμη αὕτη,
 ἡ τοῦ Ὀτάνεω θυγάτηρ, πάντα ἐπιτελέουσα τὰ ὑπεδέξατο τῷ
 πατρὶ, ἐπεῖτε αὐτῆς μέρος ἐγίνετο τῆς ἀπίξιος παρὰ τὸν μάγον
 (ἐν περιτροπῇ γὰρ δὴ αἱ γυναῖκες φοιτέουσι τοῖσι Πέρσησι),
 ἐλθοῦσα παρ' αὐτὸν εὔδε, ὑπνωμένου δὲ καρτερῶς τοῦ μάγου 20

- 69 ἤφασκε τὰ ᾧτα. μαθοῦσα δὲ οὐ χαλεπῶς ἄλλ' εὐπετέως οὐκ
 ἔχοντα τὸν ἄνδρα ᾧτα, ὥς ἡμέρη τάχιστα ἐγεγόνεε, πέμψασα
- 70 ἐσήμηνε τῷ πατρὶ τὰ γενόμενα. Ὁ δὲ Ὀτάνης παραλαβὼν
 Ἀσπαθίνην καὶ Γωβρύην Περσέων τε πρώτους ἑόντας καὶ
 ἑωυτῷ ἐπιτηδεωτάτους ἐς πίστιν ἀπηγήσατο πᾶν τὸ πρῆγμα·
 οἱ δὲ καὶ αὐτοὶ ἄρα ὑπώπτευον οὕτω τοῦτο ἔχειν, ἀνενείκαντος
- 5 δὲ τοῦ Ὀτάνεω τοὺς λόγους ἐδέξαντο· καὶ ἔδοξέ σφι ἕκαστον
 ἄνδρα Περσέων προσεταιρίσασθαι τοῦτον, τῷ πιστεύει μάλιστα.
 Ὀτάνης μὲν νυν ἐσάγεται Ἰνταφέρνεα, Γωβρύης δὲ Μεγάβυζον,
 Ἀσπαθίνης δὲ Ὑδάρνεα. γεγονότων δὲ τούτων ἐξ παραγίνεται
 ἐς τὰ Σοῦσα Δαρείος ὁ Ὑστάσπεος ἐκ Περσέων ἡκων· τούτων
- 10 γὰρ δὴ ἦν οἱ ὁ πατὴρ ὕπαρχος. ἐπεὶ ᾧν οὗτος ἀπίκητο, τοῖσι
 71 ἐξ τῶν Πέρσεων ἔδοξε καὶ Δαρείον προσεταιρίσασθαι. Συνελ-
 θόντες δὲ οὗτοι ἑόντες ἐπὶ τὰ ἐδίδοσάν σφισι πίστις καὶ λόγους.
 ἐπεῖτε δὲ ἐς Δαρείον ἀπίκητο γνώμην ἀποφαίνεσθαι, ἔλεγέ σφι
 τάδε· Ἐγὼ ταῦτα ἐδόκεον μὲν αὐτὸς μῶνος ἐπίστασθαι, ὅτι τε
- 5 ὁ μάγος εἴη ὁ βασιλεύων καὶ Σμέρδης ὁ Κύρου τετελείπηκε·
 καὶ αὐτοῦ τούτου εἵνεκεν ἡκω σπουδῇ ὥς συστήσω ἐπὶ τῷ
 μάγῳ θάνατον. ἐπεῖτε δὲ συνήνεικε ὥστε καὶ ὑμέας εἰδέναι καὶ
 μὴ μῶνον ἐμὲ, ποιεῖν αὐτίκα μοι δοκέει καὶ μὴ ὑπερβάλλεσθαι·
 οὐ γὰρ ἄμεινον. Εἶπε πρὸς ταῦτα ὁ Ὀτάνης· ὦ παῖ Ὑστάσ-
- 10 πεως, εἰς τε πατρὸς ἀγαθοῦ καὶ ἐκφαίνειν οἴκας σεωντὸν ἑόντα
 τοῦ πατρὸς οὐδὲν ἔσσω· τὴν μέντοι ἐπιχείρησιν ταύτην μὴ
 οὕτω συντάχυνε ἀβούλως, ἀλλ' ἐπὶ τὸ σωφρονέστερον αὐτὴν
 λάμβανε· δεῖ γὰρ πλεῦνας γενομένους οὕτω ἐπιχειρέειν. Λέγει
 πρὸς ταῦτα Δαρείος· Ἄνδρες οἱ παρεόντες, τρόπῳ τῷ εἰρημένῳ
- 15 ἐξ Ὀτάνεω εἰ χρήσεσθε, ἐπίστασθε ὅτι ἀπολέεσθε κάκιστα·
 ἐξοίσει γάρ τις πρὸς τὸν μάγον, ἰδίῃ περιβαλλόμενος ἑωυτῷ
 κέρδεια. μάλιστα μὲν νυν ὠφείλετε ἐπ' ὑμέων αὐτῶν βαλόμενοι
 ποιεῖν ταῦτα· ἐπεῖτε δὲ ὑμῖν ἀναφέρειν ἐς πλεῦνας ἐδόκεε καὶ
 ἔμοι ὑπερέθεσθε, ἢ ποιέωμεν σήμερον, ἢ ἴστε ὑμῖν ὅτι ἦν
- 20 ὑπερπέσῃ ἢ νῦν ἡμέρη, ὥς οὐκ ἄλλος φθὰς ἐμεῦ κατήγορος
- 72 ἔσται, ἀλλὰ σφεα αὐτὸς ἐγὼ κατερέω πρὸς τὸν μάγον. Λέγει

πρὸς ταῦτα Ὀτάνης, ἐπειδὴ ὥρα σπερχόμενον Δαρείον· Ἐπεῖτε 72
 ἡμέας συνταχύνειν ἀναγκάζεις καὶ ὑπερβάλλεσθαι οὐκ ἔῃς, ἴθι
 ἐξηγέο αὐτὸς ὅτεω τρόπῳ πάριμεν ἐς τὰ βασιλῆϊα καὶ ἐπιχειρή-
 σομεν αὐτοῖσι. φυλακὰς γὰρ δὴ διεσπεύσας οἰδᾶς κου καὶ 5
 αὐτὸς, εἰ μὴ ἰδὼν, ἀλλ' ἀκούσας· τὰς τέω τρόπῳ περήσομεν;
 Ἀμείβεται Δαρείος τοισίδε· Ὀτάνη, ἣ πολλά ἐστι τὰ λόγῳ
 μὲν οὐκ οἶά τε δηλῶσαι, ἔργῳ δέ· ἄλλα δ' ἐστὶ τὰ λόγῳ μὲν οἶά
 τε, ἔργον δὲ οὐδὲν ἀπ' αὐτῶν λαμπρὸν γίνεται. ὑμεῖς δὲ ἴστε
 φυλακὰς τὰς κατεσπεύσας εἰούσας οὐδὲν χαλεπὰς παρελθεῖν. 10
 τοῦτο μὲν γὰρ ἡμέων ἐόντων τοιῶνδε οὐδεὶς ὅστις οὐ παρήσει,
 τὰ μὲν κου καταιδέομενος ἡμέας, τὰ δέ κου καὶ δειμαίνων, τοῦτο
 δὲ ἔχω αὐτὸς σκῆψιν εὐπρεπεστάτην, τῇ πάριμεν, φὰς ἄρτι τε
 ἦκειν ἐκ Περσέων καὶ βούλεσθαί τι ἔπος παρὰ τοῦ πατρὸς
 σημῆναι τῷ βασιλεῖ. ἔνθα γάρ τι δεῖ ψεῦδος λέγεσθαι, 15
 λεγέσθω. τοῦ γὰρ αὐτοῦ γλιχόμεθα οἳ τε ψευδόμενοι καὶ οἱ τῇ
 ἀληθείᾳ διαχρεόμενοι. οἱ μὲν γε ψεῖδονται τότε, ἐπεὰν τι μέλ-
 λωσι τοῖσι ψεύδεσι πείσαντες κερδήσεσθαι, οἱ δ' ἀληθίζονται,
 ἵνα τι τῇ ἀληθείᾳ ἐπισπάσωνται κέρδος καὶ τι μᾶλλον σφι
 ἐπιτράπηται. οὕτω οὐ ταῦτ' ἀσκέοντες τῷ αὐτοῦ περιεχόμεθα. 20
 εἰ δὲ μηδὲν κερδήσεσθαι μέλλοιεν, ὁμοίως ἂν ὁ τε ἀληθιζόμενος
 ψευδῆς εἴη καὶ ὁ ψευδόμενος ἀληθής. ὅς ἂν μὲν νυν τῶν
 πνιγνῶν ἐκὼν παρήη, αὐτῷ οἱ ἄμεινον ἐς χρόνον ἔσται· ὅς δ'
 ἂν ἀντιβαίνειν πειρᾶται, διαδεικνύσθω ἐνθαῦτα ἐὼν πολέμιος καὶ
 ἔπειτεν ὥσάμενοι ἔσω ἔργου ἐχώμεθα. Λέγει Γωβρύης μετὰ 73
 ταῦτα· Ἄνδρες φίλοι, ἡμῖν κότε κάλλιον παρέξει ἀνασώσασθαι
 τὴν ἀρχὴν, ἢ εἴ γε μὴ οἰοί τε ἐσόμεθα αὐτὴν ἀναλαβεῖν, ἀποθα-
 νεῖν; ὅτε γε ἀρχόμεθα μὲν ἔοντες Πέρσαι ὑπὸ Μήδου ἀνδρὸς
 μάγου, καὶ τούτου ὦτα οὐκ ἔχοντος. ὅσοι τε ὑμέων Καμβύσῃ 5
 νοισέοντι παρεγένοντο, πάντως κου μέμνησθε τὰ ἐπέσκηψε
 Πέρσῃσι τελευτέων τὸν βίον μὴ πειρομένοισι ἀνακτᾶσθαι τὴν
 ἀρχὴν· τὰ τότε οὐκ ἐνεδεκόμεθα, ἀλλ' ἐπὶ διαβολῇ ἐδοκέομεν
 εἰπεῖν Καμβύσῃ. νῦν ὦν τίθεμαι ψῆφον πείθεσθαι Δαρείῳ
 καὶ μὴ διαλύεσθαι ἐκ τοῦ συλλόγου τοῦδε ἄλλῃ ἰόντας ἢ ἐπὶ 10

- 73 τὸν μάγον ἰθέως. Ταῦτα εἶπε Γωβρύης καὶ πάντες ταῦτα αἶνεον.
- 74 Ἐν ᾧ δὲ οὗτοι ταῦτα ἐβουλευόντο, ἐγένετο κατὰ συντυχίην τάδε. τοῖσι μάγοισι ἔδοξε βουλευομένοισι Πρηξάσπεα φίλον προσθέσθαι, ὅτι τε ἐπεπόνθεε πρὸς Καμβύσῳ ἀνάρσια, ὃς οἱ τὸν παῖδα τοξεύσας ἀπολωλέκεε, καὶ διότι μῦθος ἡπίστατο
 5 τὸν Σμέρδιος τοῦ Κύρου θάνατον αὐτοχειρίῃ μιν ἀπολέσας, πρὸς δ' ἔτι ἔοντα ἐν αἶνῃ μεγίστη τὸν Πρηξάσπεα ἐν Πέρσῃσι. τούτων δὴ μιν εἵνεκεν καλέσαντες φίλον προσεκτέοντο πίστι τε λαβόντες καὶ ὀρκίοισι, ἥ μὲν ἔξειν παρ' ἐωυτῷ μηδ' ἐξοίσειν μηδενὶ ἀνθρώπων τὴν ἀπὸ σφέων ἀπάτην ἐς Πέρσας γεγονυῖαν,
 10 ὑπισχνεόμενοι τὰ πάντα οἱ μυρία δώσειν. ὑποδεκόμενου δὲ τοῦ Πρηξάσπεος ποιήσῃν ταῦτα, ὡς ἀνέπεισάν μιν οἱ μάγοι, δεύτερα προσέφερον, αὐτοὶ μὲν φάμενοι Πέρσας πάντας συγκαλέσειν ὑπὸ τὸ βασιλήϊον τεῖχος, ἐκείνον δ' ἐκέλευον ἀναβάντα ἐπὶ πύργον ἀγορεύσαι, ὡς ὑπὸ τοῦ Κύρου Σμέρδιος ἄρχονται καὶ
 15 ὑπ' οὐδενὸς ἄλλου. ταῦτα δὲ οὕτω ἐνετέλλοντο ὡς πιστοτάτου δῆθεν ἔοντος αὐτοῦ ἐν Πέρσῃσι, καὶ πολλάκις ἀποδεξαμένου γνώμην, ὡς περιεῖη ὁ Κύρου Σμέρδις, καὶ ἐξαρνησαμένου τὸν
 75 φόνον αὐτοῦ. Φαμένου δὲ καὶ ταῦτα ἐτοίμου εἶναι ποιεῖν τοῦ Πρηξάσπεω συγκαλέσαντες Πέρσας οἱ μάγοι ἀνεβίβασαν αὐτὸν ἐπὶ πύργον καὶ ἀγορεύειν ἐκέλευον. ὁ δὲ, τῶν μὲν ἐκείνοι προσεδέοντο αὐτοῦ, τούτων μέντοι ἐκὼν ἐπελήθετο, ἀρξάμενος δὲ
 3 ἀπ' Ἀχαιμένεος ἐγένεηλόγησε τὴν πατριὴν τὴν Κύρου, μετὰ δὲ ὡς ἐς τοῦτον κατέβη, τελευτέων ἔλεγε ὅσα ἀγαθὰ Κῦρος Πέρσας πεποιήκοι, διεξελθὼν δὲ ταῦτα ἐξέφαινε τὴν ἀλήθειαν, φάμενος πρότερον μὲν κρύπτειν, οὐ γάρ οἱ εἶναι ἀσφαλὲς λέγειν τὰ γενόμενα, ἐν δὲ τῷ παρεόντι ἀναγκαίην μιν καταλαμβάνειν
 20 φαίνειν· καὶ δὴ ἔλεγε, τὸν μὲν Κύρου Σμέρδιν ὡς αὐτὸς ὑπὸ Καμβύσῳ ἀναγκαζόμενος ἀποκτείνειε, τοὺς μάγους δὲ βασιλεύειν. Πέρσῃσι δὲ πολλὰ ἐπαρησάμενος, εἰ μὴ ἀνακτησαίητο ὀπίσω τὴν ἀρχὴν καὶ τοὺς μάγους τισαίητο, ἀπῆκε ἐωυτὸν ἐπὶ κεφαλὴν φέρεσθαι ἀπὸ τοῦ πύργου κάτω. Πρηξάσπης μὲν νυν
 25 ἐὼν τὸν πάντα χρόνον ἀνὴρ δόκιμος οὕτω ἐτελεύτησε.

Οἱ δὲ δὴ ἑπτὰ τῶν Περσέων ὡς ἐβουλεύσαντο αὐτίκα ἐπι- 76
χειρέειν τοῖσι μάγοισι καὶ μὴ ὑπερβάλλεσθαι, ἦϊσαν εὐξάμενοι
τοῖσι θεοῖσι, τῶν περὶ Πρηξάσπεα πρηχθέντων εἰδότες οὐδὲν, ἔν
τε δὴ τῇ ὁδῷ μέσῃ στείχοντες ἐγίνοντο καὶ τὰ περὶ Πρηξάσπεα
γεγονότα ἐπυνθάνοντο. ἐνθαῦτα ἐκστάντες τῆς ὁδοῦ ἐδίδουσαν 5
αὐτῖς σφίσι λόγους, οἱ μὲν ἀμφὶ τὸν Ὀτάνην πάγχυ κελεύοντες
ὑπερβάλλεσθαι μηδὲ οἰδεόντων τῶν πρηγμάτων ἐπιτίθεσθαι, οἱ
δὲ ἀμφὶ τὸν Δαρείον αὐτίκα τε ἶναι καὶ τὰ δεδογμένα ποιεῖν
μηδὲ ὑπερβάλλεσθαι. ὠθιζομένων δ' αὐτῶν ἐφάνη ἱρήκων
ἑπτὰ ζεύγεα δύο αἰγυπιῶν ζεύγεα διώκοντα καὶ τίλλοντά τε καὶ 10
ἀμύσσοντα· ἰδόντες δὲ ταῦτα οἱ ἑπτὰ τήν τε Δαρείου πάντες
αἶνεον γνώμην καὶ ἔπειτεν ἦϊσαν ἐπὶ τὰ βασιλήϊα τεθαρσηκότες
τοῖσι ὄρνεσι. Ἐπιστᾶσι δὲ ἐπὶ τὰς πύλας ἐγένετο οἶόν τι 77
Δαρείῳ ἢ γνώμῃ ἔφερε· καταιδεόμενοι γὰρ οἱ φύλακοι ἄνδρας
τοὺς Περσέων πρώτους, καὶ οὐδὲν τοιοῦτο ὑποπτεύοντες ἐξ αὐτῶν
ἔσεσθαι, παρέισαν θείῃ πομπῇ χρεομένους, οὐδ' ἐπειρώτα οὐδεῖς.
ἐπεῖτε δὲ καὶ παρῆλθον ἐς τὴν αὐλὴν, ἐνέκυρσαν τοῖσι τὰς 5
ἀγγελίας ἐσφέρουσι εὐνούχοισι, οἳ σφεας ἱστόρεον ὅ τι ἐθέλοντες
ἤκοιεν, καὶ ἅμα ἱστορέοντες τούτους τοῖσι πυλουργοῖσι ἠπείλεον,
ὅτι σφέας παρῆκαν, ἰσχόν τε βουλομένους τοὺς ἑπτὰ ἐς τὸ
πρόσω παρίεναι. οἱ δὲ διακελευσάμενοι καὶ σπασάμενοι τὰ
ἐγχειρίδια τούτους μὲν τοὺς ἰσχοντας αὐτοῦ ταύτῃ συγκεντέουσι, 10
αὐτοὶ δὲ ἦϊσαν δρόμῳ ἐς τὸν ἀνδρεῶνα. Οἱ δὲ μάγοι ἔτυχον 78
ἀμφοτέρω τῇ καὶ ἐόντες τε ἔσω καὶ τὰ ἀπὸ Πρηξάσπεος
γενόμενα ἐν βουλῇ ἔχοντες. ἐπεὶ ὦν εἶδον τοὺς εὐνούχους
τεθορυβημένους τε καὶ βοεῦντας, ἀνά τε ἔδραμον πάλιν ἀμφό-
τεροι, καὶ ὡς ἔμαθον τὸ ποιούμενον, πρὸς ἀλκὴν ἐτράποντο. ὁ 5
μὲν δὴ αὐτῶν φθάνει τὰ τόξα κατελόμενος, ὁ δὲ πρὸς τὴν αἰχμὴν
ἐτράπετο. ἐνθαῦτα δὲ συνέμισγον ἀλλήλοισι. τῷ μὲν δὴ τὰ
τόξα ἀναλαβόντι αὐτῶν ἐόντων τε ἀγχοῦ τῶν πολεμίων καὶ
προσκειμένων ἦν χρηστὰ οὐδὲν, ὁ δ' ἕτερος τῇ αἰχμῇ ἡμύνετο,
καὶ τοῦτο μὲν Ἀσπαθίνην παίει ἐς τὸν μηρὸν, τοῦτο δὲ Ἰνταφέρ- 19
νεα ἐς τὸν ὀφθαλμόν· καὶ ἐστερήθη μὲν τοῦ ὀφθαλμοῦ ἐκ τοῦ

- 78 τρώματος ὁ Ἰνταφέρνης, οὐ μέντοι ἀπέθανέ γε· τῶν μὲν δὴ μάγων οὐτερος τρωματίζει τούτους, ὁ δὲ ἕτερος, ἐπείτε οἱ τὰ τόξα οὐδὲν χρηστὰ ἐγίνετο, ἦν γὰρ δὴ θάλαμος ἐσέχων ἐς τὸν
 15 ἀνδρεῶνα, ἐς τοῦτον καταφεύγει, ἐθέλων αὐτοῦ προσθεῖναι τὰς θύρας. καὶ οἱ συνεσπίπτουσι τῶν ἐπτὰ δύο, Δαρεῖός τε καὶ Γωβρύης· συμπλακέντος δὲ Γωβρύεω τῷ μάγῳ ὁ Δαρεῖος ἐπεστεῶς ἠπόρεε οἷα ἐν σκότειϊ, προμηθεόμενος μὴ πλήξῃ τὸν Γωβρύην. ὁρέων δὲ μιν ἀργὸν ἐπεστεῶτα ὁ Γωβρύης εἶρετο ὅ
 20 τι οὐ χρᾶται τῇ χειρί· ὁ δὲ εἶπε· Προμηθεόμενος σέο, μὴ πλήξω· Γωβρύης δὲ ἀμείβετο· Ὡθεε καὶ δι' ἀμφοτέρων τὸ ξίφος. Δαρεῖος δὲ πειθόμενος ὥσέ τε τὸ ἐγχειρίδιον καὶ ἔτυχέ
 79 κως τοῦ μάγου. Ἀποκτείναντες δὲ τοὺς μάγους καὶ ἀποταμόντες αὐτῶν τὰς κεφαλὰς τοὺς μὲν τρωματίας ἐωυτῶν αὐτοῦ λείπουνσι καὶ ἀδυνασίης εἵνεκεν καὶ φυλακῆς τῆς ἀκροπόλιος, οἱ δὲ πέντε αὐτῶν ἔχοντες τῶν μάγων τὰς κεφαλὰς ἔθρον ἔξω, βοῇ
 5 τε καὶ πατάγῳ χρεόμενοι, καὶ Πέρσας τοὺς ἄλλους ἐπεκαλέοντο ἐξηγεόμενοί τε τὸ πρήγμα καὶ δεικνύοντες τὰς κεφαλὰς. καὶ ἅμα ἔκτεινον πάντα τινὰ τῶν μάγων τὸν ἐν ποσὶ γινόμενον. οἱ δὲ Πέρσαι μαθόντες τό τε γεγονὸς ἐκ τῶν ἐπτὰ καὶ τῶν μάγων τὴν ἀπάτην, ἐδικαίουν καὶ αὐτοὶ ἕτερα τοιαῦτα ποιεῖν, σπασά-
 10 μενοι δὲ τὰ ἐγχειρίδια ἔκτεινον ὅκου τινὰ μάγον εὑρίσκον· εἰ δὲ μὴ νύξ ἐπελθοῦσα ἔσχε, ἔλιπον ἂν οὐδένα μάγον. ταύτην τὴν ἡμέρην θεραπεύουσι Πέρσαι κοινῇ μάλιστα τῶν ἡμερέων, καὶ ἐν αὐτῇ ὀρτὴν μεγάλην ἀνάγουσι, ἣ κέκληται ὑπὸ Περσέων μαγοφόνια, ἐν τῇ μάγον οὐδένα ἔξεστι φανῆναι ἐς τὸ φῶς, ἀλλὰ
 15 κατ' οἴκους ἐωυτοὺς οἱ μάγοι ἔχουσι τὴν ἡμέρην ταύτην.
- 80 Ἐπείτε δὲ κατέστη ὁ θόρυβος καὶ ἐκτὸς πέντε ἡμερέων ἐγένετο, ἐβουλευόντο οἱ ἐπαναστάντες τοῖσι μάγοισι περὶ τῶν πρηγμάτων πάντων, καὶ ἐλέχθησαν λόγοι ἀπιστοι μὲν ἐνίοισι Ἑλλήνων, ἐλέχθησαν δ' ὦν. Ὀτάνης μὲν ἐκέλευε ἐς μέσον
 5 Πέρσησι καταθεῖναι τὰ πρήγματα, λέγων τάδε· Ἐμοὶ δοκέει, ἓνα μὲν ἡμέων μούναρχον μηκέτι γενέσθαι· οὔτε γὰρ ἡδὺ οὔτε ἀγαθόν. εἶδετε μὲν γὰρ τὴν Καμβύσειω ὕβριν ἐπ' ὅσον ἐξῆλθε,

μετεσχῆκατε δὲ καὶ τῆς τοῦ μάγου ὕβριος· κῶς δ' ἂν εἴῃ χρῆμα 80
κατηρτημένον μουναρχίῃ, τῇ ἔξεστι ἀνευθύνῳ ποιεῖν τὰ βού-
λεται; καὶ γὰρ ἂν τὸν ἄριστον ἀνδρῶν πάντων στάντα ἐς ταύ- 10
την τὴν ἀρχὴν ἐκτὸς τῶν ἐωθότων νοημάτων στήσειε. ἐγγίνε-
ται μὲν γάρ οἱ ὕβρις ὑπὸ τῶν παρεόντων ἀγαθῶν, φθόνος δὲ
ἀρχῆθεν ἐμφύεται ἀνθρώπῳ. δύο δ' ἔχων ταῦτα ἔχει πᾶσαν
κακότητα· τὰ μὲν γὰρ ὕβρι κεκορημένος ἔρδει πολλά καὶ ἀτά-
σθαλα, τὰ δὲ φθόνῳ. καίτοι ἄνδρα γε τύραννον ἀφθονον ἔδεε 15
εἶναι, ἔχοντά γε πάντα τὰ ἀγαθὰ. τὸ δ' ὑπεναντίον τούτου ἐς
τοὺς πολιήτας πέφυκε· φθονεῖ γὰρ τοῖσι ἁρίστοισι περιεοῦσί
τε καὶ ζώουσι, χαίρει δὲ τοῖσι κακίστοις τῶν ἀστῶν, διαβολὰς
δὲ ῥῆστος ἐνδέκεσθαι. ἀναρμοστότατον δὲ πάντων· ἦν τε γὰρ
αὐτὸν μετρίως θωμάζῃς, ἄχθεται ὅτι οὐ κάρτα θεραπεύεται, ἦν 20
τε θεραπεύῃ τις κάρτα, ἄχθεται ἅτε θωπί. τὰ δὲ δὴ μέγιστα
ἔρχομαι ἐρέων· νόμαιά τε κινεῖ πάτρια καὶ βιάται γυναῖκας
κτείνει τε ἀκρίτους. πλῆθος δὲ ἄρχον πρῶτα μὲν οὖνομα πάν-
των κάλλιστον ἔχει, ἰσονομίην, δεύτερα δὲ τούτων τῶν ὁ μούν-
αρχος ποιεῖ οὐδέν· πάλῳ μὲν ἀρχὰς ἄρχει, ὑπεύθυνόν δὲ ἀρχὴν 25
ἔχει, βουλευμάτα δὲ πάντα ἐς τὸ κοινὸν ἀναφέρει· τίθεμαι ὦν
γνώμην μετέντας ἡμέας μουναρχίην τὸ πλῆθος ἀέξειν· ἐν γὰρ
τῷ πολλῷ ἐνὶ τὰ πάντα. Ὅτάνης μὲν δὴ ταύτην τὴν γνώμην 81
ἔσέφερε, Μεγάβυζος δὲ ὀλιγαρχίῃ ἐκέλευε ἐπιτράπειν, λέγων
τάδε· Τὰ μὲν Ὅτάνης εἶπε τυραννίδα παύων, λελέχθω κάμοι
ταῦτα, τὰ δ' ἐς τὸ πλῆθος ἄνωγε φέρειν τὸ κράτος, γνώμης τῆς
ἀρίστης ἡμάρτηκε. ὁμίλου γὰρ ἀχρηΐου οὐδέν ἐστι ἀσυνετώ- 5
τερον οὐδὲ ὕβριστότερον. καί τοι τυράννου ὕβριν φεύγοντας
ἄνδρας ἐς δῆμον ἀκολάστου ὕβριν πεσεῖν ἐστι οὐδαμῶς ἀνασχε-
τόν· ὁ μὲν γὰρ εἴ τι ποιεῖ, γινώσκων ποιεῖ, τῷ δὲ οὐδὲ γινώ-
σκειν ἐνὶ· κῶς γὰρ ἂν γινώσκοι ὃς οὕτ' ἐδιδάχθη οὔτε οἶδε
καλὸν οὐδὲν οἰκῆϊον, ὥθееι τε ἐμπεσὼν τὰ πρήγματα ἀνευ νόου, 10
χειμάρρῳ ποταμῷ ἔκελος; δῆμῳ μὲν νυν, οἳ Πέρσησι κακὸν
νοεῦσι, οὔτοι χράσθων, ἡμεῖς δὲ ἀνδρῶν τῶν ἀρίστων ἐπιλέξαντες
ὁμιλίην τούτοις περιθέωμεν τὸ κράτος· ἐν γὰρ δὴ τούτοις καὶ

- 81 αὐτοὶ ἐνεσόμεθα, ἀρίστων δὲ ἀνδρῶν οἶκος ἄριστα βουλευόμενα
 15 γίνεσθαι. Μεγάβυζος μὲν δὴ ταύτην γνώμην ἐσέφερε, τρίτος
 82 δὲ Δαρείος ἀπεδείκνυτο γνώμην, λέγων· Ἐμοὶ δὲ τὰ μὲν εἶπε
 Μεγάβυζος ἐς τὸ πλήθος ἔχοντα δοκέει ὀρθῶς λέξαι, τὰ δ' ἐς
 ὀλιγαρχίην οὐκ ὀρθῶς. τριῶν γὰρ προκειμένων, καὶ πάντων
 τῷ λόγῳ ἀρίστων ἐόντων, δήμου τε ἀρίστου καὶ ὀλιγαρχίης καὶ
 5 μυνάρχου, πολλῷ τοῦτο προέχειν λέγω. ἀνδρὸς γὰρ ἑνὸς τοῦ
 ἀρίστου οὐδὲν ἄμεινον ἂν φανείη· γνώμη γὰρ τοιαύτη χρεόμενος
 ἐπιτροπεύει ἂν ἀμωμήτως τοῦ πλήθους, σιγῶτό τε ἂν βουλευ-
 ματα τὰ ἐπὶ δυσμενείας ἀνδρας οὕτω μάλιστα. ἐν δὲ ὀλιγαρχίᾳ
 πολλοῖσι ἀρετὴν ἐπασκέουσι ἐς τὸ κοινὸν ἔχθρα ἴδια ἰσχυρὰ
 10 φιλέει ἐγγίνεσθαι· αὐτὸς γὰρ ἕκαστος βουλούμενος κορυφαῖος
 εἶναι γνώμῃσι τε νικᾶν ἐς ἔχθρα μεγάλα ἀλλήλοισι ἀπικνέονται,
 ἐξ ὧν στάσιες ἐγγίνονται, ἐκ δὲ τῶν στασιῶν φόνος, ἐκ δὲ τοῦ
 φόνου ἀπέβη ἐς μυναρχίην, καὶ ἐν τούτῳ διέδεξε ὅσῳ ἐστὶ
 τοῦτο ἄριστον. δήμου τε αὖ ἄρχοντος ἀδύνατα μὴ οὐ κακότητα
 15 ἐγγίνεσθαι· κακότητος τοίνυν ἐγγινομένης ἐς τὰ κοινὰ ἔχθρα
 μὲν οὐκ ἐγγίνεται τοῖσι κακοῖσι, φιλίας δὲ ἰσχυραί· οἱ γὰρ
 κακοῦντες τὰ κοινὰ συγκύψαντες ποιέουσι, τοῦτο δὲ τοιοῦτο
 γίνεται ἐς ὃ ἂν προστάς τις τοῦ δήμου τοὺς τοιούτους παύσῃ·
 ἐκ δὲ αὐτῶν θωμάζεται οὗτος δὴ ὑπὸ τοῦ δήμου, θωμαζόμενος δὲ
 20 ἀν' ὧν ἐφάνη μυνάρχος ἐών· καὶ ἐν τούτῳ δηλοῖ καὶ οὗτος, ὥς
 ἡ μυναρχία κράτιστον. ἐνὶ δὲ ἑπεί πάντα συλλαβόντα εἰπεῖν,
 κόθεν ἡμῖν ἡ ἐλευθερία ἐγένετο, καὶ τεῦ δόντος; κότερα παρὰ
 δήμου ἢ ὀλιγαρχίης ἢ μυνάρχου; ἔχω τοίνυν γνώμην ἡμέας
 ἐλευθερωθέντας δι' ἓνα ἄνδρα τὸ τοιοῦτο περιστέλλειν, χωρὶς
 25 τε τούτου πατρίους νόμους μὴ λύειν ἔχοντας εὔ· οὐ γὰρ ἄμει-
 νον.
- 83 Γινώμαι μὲν δὴ τρεῖς αὗται προεκέατο, οἱ δὲ τέσσερες τῶν
 ἐπὶ ἀνδρῶν προσέθεντο ταύτῃ. ὥς δὲ ἐσώθη τῇ γνώμῃ ὁ
 Ὀτάνης Πέρσῃσι ἰσονομίην σπεύδων ποιῆσαι, ἔλεξε ἐς μέσον
 αὐτοῖσι τάδε· Ἄνδρες στασιῶται, δῆλα γὰρ δὴ, ὅτι δεῖ ἓνα γέ
 5 τινα ἡμέων βασιλέα γενέσθαι, ἥτοι κλήρῳ γε λαχόντα ἢ ἐπι-

τρεψάντων τῷ Περσέων πλήθει τὸν ἂν ἐκείνο ἔληται, ἢ ἄλλη 83
 τινὶ μηχανῇ· ἐγὼ μὲν νυν ὑμῖν οὐκ ἐναγωνιεύμαι· οὔτε γὰρ
 ἄρχειν οὔτε ἄρχεσθαι ἐθέλω, ἐπὶ τούτῳ δὲ ὑπεξίσταμαι τῆς
 ἀρχῆς, ἐπ' ᾧ τε ὑπ' οὐδενὸς ὑμέων ἄρξομαι, οὔτε αὐτὸς ἐγὼ οὔτε
 οἱ ἀπ' ἐμεῦ αἰεὶ γινόμενοι. Τούτου εἰπαντος ταῦτα ὡς συνεχώ- 10
 ρεον οἱ ἔξ ἐπὶ τούτοισι, οὗτος μὲν δὴ σφι οὐκ ἐνηγωνίζετο, ἀλλ'
 ἐκ τοῦ μέσου κατήστο. καὶ νῦν αὕτη ἡ οἰκίη διατελέει μούνη
 ἐλευθέρη ἐοῦσα Περσέων, καὶ ἄρχεται τοσαῦτα ὅσα αὕτη ἐθέλει,
 νόμους οὐκ ὑπερβαίνουσα τοὺς Περσέων. Οἱ δὲ λοιποὶ τῶν 84
 ἐπτὰ ἐβουλεύοντο, ὡς βασιλέα δικαιοτάτα στήσονται. καὶ σφι
 ἔδοξε Ὀτάνῃ μὲν καὶ τοῖσι ἀπ' Ὀτάνεω αἰεὶ γινομένοισι, ἦν ἐς
 ἄλλον τινὰ τῶν ἐπτὰ ἔλθῃ ἢ βασιλητῇ, ἐξαίρετα δίδοσθαι
 ἐσθῆτά τε Μηδικὴν ἔτεος ἐκάστου καὶ τὴν πᾶσαν δωρεὴν, ἢ 5
 γίνεται ἐν Πέρσῃσι τιμιωτάτη. τοῦδε δὲ εἵνεκεν ἐβουλεύσαντό
 οἱ δίδοσθαι ταῦτα, ὅτι ἐβούλευσέ τε πρῶτος τὸ πρῆγμα καὶ
 συνέστησε αὐτούς. Ταῦτα μὲν δὴ Ὀτάνῃ ἐξαίρετα, τάδε δὲ ἐς
 τὸ κοινὸν ἐβουλεύσαντο, παρίεναι ἐς τὰ βασιλήϊα πάντα τὸν
 βουλόμενον τῶν ἐπτὰ ἄνευ ἐσαγγελέος, ἦν μὴ τυγχάνῃ εὔδων 10
 μετὰ γυναικὸς βασιλεὺς, γαμέειν δὲ μὴ ἐξεῖναι ἄλλοθεν τῷ
 βασιλεῖ ἢ ἐκ τῶν συνεπαναστάντων. περὶ δὲ τῆς βασιληϊας
 ἐβουλεύσαντο τοιόνδε· ὅτεν ἂν ὁ ἵππος ἡλίου ἐπανατέλλοντος
 πρῶτος φθέγξῃται ἐν τῷ προαστείῳ αὐτῶν ἐπιβεβηκότων,
 τοῦτον ἔχειν τὴν βασιλητῇν. 15

Δαρείῳ δὲ ἦν ἱποκόμος ἀνὴρ σοφὸς, τῷ οὐνομα ἦν Οἰβάρης· 85
 πρὸς τοῦτον τὸν ἄνδρα, ἐπείτε διελύθησαν, ἔλεξε Δαρείος τάδε·
 Οἰβάρης, ἡμῖν δέδοκται περὶ τῆς βασιλητῆς ποιέειν κατὰ τάδε,
 ὅτεν ἂν ὁ ἵππος πρῶτος φθέγξῃται ἅμα τῷ ἡλίῳ ἀνιόντι αὐτῶν
 ἐπαναβεβηκότων, τοῦτον ἔχειν τὴν βασιλητῇν. νῦν ὦν εἴ τινα 5
 ἔχεις σοφίην, μηχανῶ, ὡς ἂν ἡμεῖς σχῶμεν τοῦτο τὸ γέρας καὶ
 μὴ ἄλλος τις. Ἀμείβεται Οἰβάρης τοισίδε· Εἰ μὲν δὴ, ᾧ
 δέσποτα, ἐν τούτῳ τοί ἐστι ἢ βασιλέα εἶναι ἢ μὴ, θάρσее
 τούτου εἵνεκεν καὶ θυμὸν ἔχε ἀγαθὸν, ὡς βασιλεὺς οὐδεὶς ἄλλος
 πρὸ σεῦ ἔσται· τοιαῦτα ἔχω φάρμακα. Λέγει Δαρείος· Εἰ 10

- 85 τοίνυν τι τοιοῦτο ἔχεις σόφισμα, ὥρῃ μηχανᾶσθαι καὶ μὴ ἀναβάλλεσθαι, ὥς τῆς ἐπιούσης ἡμέρης ὁ ἀγὼν ἡμῖν ἐστι. Ἀκούσας ταῦτα ὁ Οἰβάρης ποιέει τοιόνδε· ὥς ἐγένετο ἡ νύξ, τῶν θηλέων ἵππων μίαν, τὴν ὁ Δαρείου ἵππος ἔστεργε
 15 μάλιστα, ταύτην ἀγαγὼν ἐς τὸ προάστειον κατέδησε καὶ ἐπήγαγε τὸν Δαρείου ἵππον, καὶ πολλὰ περιῆγε ἀγχοῦ τῇ ἵππῳ.
- 86 Ἄμ' ἡμέρῃ δὲ διαφωσκούσῃ οἱ ἕξ κατὰ συνεθήκαντο, παρήσαν ἐπὶ τῶν ἵππων· διεξελαυνόντων δὲ κατὰ τὸ προάστειον, ὥς κατὰ τοῦτο τὸ χωρίον ἐγίνοντο, ἵνα τῆς παροιχομένης νυκτὸς κατεδέδετο ἡ θήλεα ἵππος, ἐνθαῦτα ὁ Δαρείου ἵππος προσδραμὼν
 5 ἐχρεμέτισε· ἅμα δὲ τῷ ἵππῳ τοῦτο ποιήσαντι ἀστραπὴ ἐξ αἰθρίης καὶ βροντὴ ἐγένετο, ἐπιγενόμενα δὲ ταῦτα τῷ Δαρείῳ ἐτελέωσέ μιν, ὥσπερ ἐκ συνθέτου τεύχονόμενα· οἱ δὲ καταθορόντες ἀπὸ τῶν ἵππων προσεκύνεον τὸν Δαρείον.
- 88 Δαρείός τε δὴ ὁ Ὑστάσπεος βασιλεὺς ἀπεδέδεκτο, καὶ οἱ ἦσαν ἐν τῇ Ἀσίῃ πάντες κατήκοοι, πλὴν Ἀραβίων, Κύρου τε καταστρεψαμένου καὶ ὕστερον αὐτὶς Καμβύσει. Ἀράβιοι δὲ οὐδαμὰ κατήκουσαν ἐπὶ δουλοσύνῃ Πέρσῃσι, ἀλλὰ ξεῖνοι ἐγένοντο
 5 παρέντες Καμβύσεια ἐπ' Αἴγυπτον· ἀεκόντων γὰρ Ἀραβίων οὐκ ἂν ἐσβάλοιεν Πέρσαι ἐς Αἴγυπτον. γάμους τε τοὺς πρώτους ἐγάμει Πέρσῃσι ὁ Δαρείος, Κύρου μὲν δύο θυγατέρας Ἀτοσσάν τε καὶ Ἀρτυστώνην, τὴν μὲν Ἀτοσσαν προσυν-
 οικήσασαν Καμβύσῃ τε τῇ ἀδελφεῷ καὶ αὐτὶς τῷ μάγῳ, τὴν
 10 δὲ Ἀρτυστώνην παρθένον. ἑτέρην δὲ Σμέρδιος τοῦ Κύρου θυγατέρα ἔγημε, τῇ οὖνομα ἦν Πάρμυς. ἔσχε δὲ καὶ τὴν τοῦ Ὀτάνεω θυγατέρα, ἣ τὸν μάγον κατάδηλον ἐποίησε. δυνάμιός τε πάντα οἱ ἐπιμπλέατο. πρῶτον μὲν νυν τύπον ποιησάμενος λίθινον ἔστησε· ζῶον δέ οἱ ἐνὴν ἀνὴρ ἱππεὺς, ἐπέγραψε δὲ
 15 γράμματα λέγοντα τάδε· Δαρείος ὁ Ὑστάσπεος σὺν τε τοῦ ἵππου τῇ ἀρετῇ (τὸ οὖνομα λέγων) καὶ Οἰβάρεος τοῦ ἱπποκόμου
- 89 ἐκτήσατο τὴν Περσέων βασιληΐην. Ποιήσας δὲ ταῦτα ἐν Πέρσῃσι ἀρχὰς κατεστήσατο εἴκοσι, τὰς αὐτοὶ καλέουσι σατραπηΐας· καταστήσας δὲ τὰς ἀρχὰς καὶ ἄρχοντας ἐπιστήσας ἐτάξατο

φόρους οἱ προσιέναι κατὰ ἔθνεά τε καὶ πρὸς τοῖσι ἔθνεσι τοὺς 89
 πλησιοχώρους προστάσσω, καὶ ὑπερβαίνων τοὺς προσεχέας, 5
 τὰ ἐκαστέρῳ ἄλλοισι ἄλλα ἔθνεα νέμων. ἀρχὰς δὲ καὶ φόρων
 πρόσδοτον τὴν ἐπέτειον κατὰ τάδε διείλε· τοῖσι μὲν αὐτῶν ἀργύ-
 ριον ἀπαγινέουσι εἴρητο Βαβυλώνιον σταθμὸν τάλαντον ἀπαγι-
 νέειν, τοῖσι δὲ χρυσίον ἀπαγινέουσι Εὐβοϊκόν. τὸ δὲ Βαβυλώ-
 νιον τάλαντον δύναται Εὐβοΐδας ἐβδομήκοντα καὶ ὀκτὼ μνέας. 10
 ἐπὶ γὰρ Κύρου ἀρχοντος καὶ αὐτὶς Καμβύσῳ ἦν κατεστηκὸς
 οὐδὲν φόρου πέρι, ἀλλὰ δῶρα ἀγίνεον· διὰ δὲ ταύτην τὴν
 ἐπίταξιν τοῦ φόρου καὶ παραπλήσια ταύτῃ ἄλλα λέγουσι
 Πέρσαι, ὡς Δαρεῖος μὲν ἦν κάπηλος, Καμβύσης δὲ δεσπότης,
 Κῦρος δὲ πατήρ, ὁ μὲν ὅτι ἐκαπήλευε πάντα τὰ πρήγματα, ὁ δὲ 15
 ὅτι χαλεπὸς τε ἦν καὶ ὀλίγωρος, ὁ δὲ ὅτι ἡπιὸς τε καὶ ἀγαθὰ
 σφι πάντα ἐμηχανήσατο. Ἀπὸ μὲν δὴ Ἰώνων καὶ Μαγνήτων 90
 τῶν ἐν τῇ Ἀσίῃ καὶ Αἰολέων καὶ Καρῶν καὶ Λυκίων καὶ Μι-
 λυνέων καὶ Παμφύλων (εἷς γὰρ ἦν οἱ τεταγμένος φόρος οὗτος)
 προσήϊε τετρακόσια τάλαντα ἀργυρίου. ὁ μὲν δὴ πρῶτος οὗτος
 οἱ νομὸς κατεστήκε· ἀπὸ δὲ Μυσῶν καὶ Λυδῶν καὶ Λασονί- 5
 ων καὶ Καβαλίων καὶ Ὑτεννέων πεντακόσια τάλαντα· νομὸς
 δεύτερος οὗτος. ἀπὸ δὲ Ἑλλησποντίων τῶν ἐπὶ δεξιὰ ἐσπλῶνonti
 καὶ Φρυγῶν καὶ Θρηϊκῶν τῶν ἐν τῇ Ἀσίῃ καὶ Παφλαγόνων καὶ
 Μαριανδυνῶν καὶ Συρίων ἐξήκοντα καὶ τριηκόσια ἦν τάλαντα
 φόρος· νομὸς τρίτος οὗτος. ἀπὸ δὲ Κιλικῶν ἵπποι τε λευκοὶ 10
 ἐξήκοντα καὶ τριηκόσιοι, ἐκάστης ἡμέρης εἷς γινόμενος, καὶ
 τάλαντα ἀργυρίου πεντακόσια. τούτων δὲ τεσσεράκοντα μὲν
 καὶ ἑκατὸν ἐς τὴν φρουρέουσιν ἵππον τὴν Κιλικὴν χώραν
 ἀναισιμουῖτο, τὰ δὲ τριηκόσια καὶ ἐξήκοντα Δαρείῳ ἐφοίτα.
 νομὸς τέταρτος οὗτος. ἀπὸ δὲ Ποσειδηΐου πόλιος, τὴν Ἀμφί- 91
 λοχος ὁ Ἀμφιάρῳ οἴκισε ἐπ' οὖροισι τοῖσι Κιλικῶν τε καὶ
 Σύρων, ἀρξάμενος ἀπὸ ταύτης μέχρι Αἰγύπτου, πλὴν μοίρης
 τῆς Ἀραβίων (ταῦτα γὰρ ἦν ἀτελέα), πεντήκοντα καὶ τριηκόσια
 τάλαντα φόρος ἦν· ἔστι δὲ ἐν τῷ νομῷ τούτῳ Φοινίκη τε πᾶσα 5
 καὶ Συρίη ἢ Παλαιστίνη καλεομένη καὶ Κύπρος· νομὸς πέμ-

- 91 πτος οὔτος. ἀπ' Αἰγύπτου δὲ καὶ Λιβύων τῶν προσεχέων Αἰγύπτῳ καὶ Κυρήνης τε καὶ Βάρκης (ἐς γὰρ τὸν Αἰγύπτιον νομὸν αὐται ἐκεκοσμέατο) ἑπτακόσια προσήϊε τάλαντα, παρέξ
 10 τοῦ ἐκ τῆς Μοίριος λίμνης γινομένου ἀργυρίου, τὸ ἐγένετο ἐκ τῶν ἰχθύων· τούτου τε δὴ χωρὶς τοῦ ἀργυρίου καὶ τοῦ ἐπιμετρεομένου σίτου προσήϊε ἑπτακόσια τάλαντα· σίτου γὰρ δυσκαίδεκα μυριάδας Περσέων τε τοῖσι ἐν τῷ Λευκῷ τείχεϊ τῷ ἐν Μέμφι κατοικημένοισι καταμετρεοῦσι καὶ τοῖσι τούτων ἐπικου-
 15 ροισι· νομὸς ἕκτος οὔτος. Σατταγύδαι δὲ καὶ Γανδάριοι καὶ Δαδίκαι τε καὶ Ἀπαρύται ἐς τὸν τεταγμένοι ἑβδομήκοντα καὶ ἑκατὸν τάλαντα προσέφερον· νομὸς οὔτος ἑβδομος. ἀπὸ Σούσων δὲ καὶ τῆς ἄλλης Κισσίων χώρας τριηκόσια· νομὸς
 92 ὄγδοος οὔτος. ἀπὸ Βαβυλῶνος δὲ καὶ τῆς λοιπῆς Ἀσσυρίης χίλιά οἱ προσήϊε τάλαντα ἀργυρίου καὶ παῖδες ἑκτομῖαι πεντακόσιοι· νομὸς ἕννατος οὔτος. ἀπὸ δὲ Ἀγβατάνων καὶ τῆς λοιπῆς Μηδικῆς καὶ Παρικανίων καὶ Ὀρθοκορυβαντίων πεντή-
 5 κοντά τε καὶ τετρακόσια τάλαντα· νομὸς δέκατος οὔτος. Κάσπιοι δὲ καὶ Πανσοὶ καὶ Παντίμαθοί τε καὶ Δαρεῖται ἐς τὸν τεταγμένοι διηκόσια τάλαντα ἀπαγίνεον· νομὸς ἑνδέκατος οὔτος. ἀπὸ Βακτριανῶν δὲ ἄχρι Αἰγλῶν ἑξήκοντα καὶ τριη-
 93 κόσια τάλαντα φόρος ἦν· νομὸς δυωδέκατος οὔτος. ἀπὸ Πακτυϊκῆς δὲ καὶ Ἀρμενίων καὶ τῶν προσεχέων μέχρι τοῦ πόντου τοῦ Εὐξείνου τετρακόσια τάλαντα· νομὸς τρίτος καὶ δέκατος οὔτος. ἀπὸ δὲ Σαγαρτίων καὶ Σαραγγέων καὶ Θαμαναίων καὶ
 5 Οὐτίων καὶ Μύκων καὶ τῶν ἐν τῇσι νήσοισι οἰκόντων τῶν ἐν τῇ Ἐρυθρῇ θαλάσῃ, ἐν τῇσι τοὺς ἀνασπάστους καλεομένους κατοικίζει βασιλεὺς, ἀπὸ τούτων πάντων ἑξακόσια τάλαντα ἐγένετο φόρος· νομὸς τέταρτος καὶ δέκατος οὔτος. Σάκαι δὲ καὶ Κάσπιοι πεντήκοντα καὶ διηκόσια ἀγίνεον τάλαντα· νομὸς πέμ-
 10 πτος καὶ δέκατος οὔτος. Πάρθοι δὲ καὶ Χοράσμιοι καὶ Σόγδοι τε καὶ Ἄριοι τριηκόσια τάλαντα· νομὸς ἕκτος καὶ δέκατος οὔ-
 94 τος. Παρικάνιοι δὲ καὶ Αἰθίοπες οἱ ἐκ τῆς Ἀσίας τετρακόσια τάλαντα ἀπαγίνεον· νομὸς ἑβδομος καὶ δέκατος οὔτος. Ματι-

ηνοῖσι καὶ Σάσπειρσι καὶ Ἀλαροδίοισι διηκόσια ἐπετέτακτο 94
 τάλαντα· νομὸς ὀγδοος καὶ δέκατος οὗτος. Μόσχοισι δὲ καὶ
 Τιβαρηνοῖσι καὶ Μάκρῳσι καὶ Μοσυνοίοισι καὶ Μαρσὶ τριηκό- 5
 σια τάλαντα προεΐρητο· νομὸς εἵνατος καὶ δέκατος οὗτος. Ἰν-
 δῶν δὲ πλῆθός τε πολλῷ πλεῖστόν ἐστι πάντων τῶν ἡμεῖς ἴδμεν
 ἀνθρώπων, καὶ φόρον ἀπαγίνεον πρὸς πάντας τοὺς ἄλλους ἐξή-
 κοντα καὶ τριηκόσια τάλαντα ψήγματος· νομὸς εἴκοστὸς οὗτος.
 Τὸ μὲν δὴ ἀργύριον τὸ Βαβυλώνιον πρὸς τὸ Εὐβοϊκὸν συμβαλ- 95
 λόμενον τάλαντον γίνεται ὀγδῶκοντα καὶ ὀκτακόσια καὶ εἰνακισ-
 χίλια τάλαντα, τὸ δὲ χρυσίον τρισκαιδεκαστάσιον λογιζόμενον,
 τὸ ψῆγμα εὐρίσκεται ἐν Εὐβοϊκῶν ταλάντων ὀγδῶκοντα καὶ
 ἑξακοσίων καὶ τετρακισχιλίων. τούτων ὧν πάντων συντιθέ- 5
 μενον τὸ πλῆθος Εὐβοϊκὰ τάλαντα συνελέγετο ἐς τὸν ἐπέτεον
 φόρον Δαρείῳ μύρια καὶ τετρακισχίλια καὶ πεντακόσια καὶ
 ἑξήκοντα· τὸ δ' ἔτι τούτων ἔλασσον ἀπιεῖς οὐ λέγω. Οὗτος 96
 Δαρείῳ προσήϊε φόρος ἀπὸ τε τῆς Ἀσίας καὶ τῆς Λιβύης ὀλιγα-
 χόθεν. προϊόντος μέντοι τοῦ χρόνου καὶ ἀπὸ νήσων προσήϊε
 ἄλλος φόρος καὶ τῶν ἐν τῇ Εὐρώπῃ μέχρι Θεσσαλίας οἰκημένων.
 οὗτον τὸν φόρον θησαυρίζει βασιλεὺς τρόπῳ τοιῷδε· ἐς πίθους 5
 κεραμίνους τήξας καταχέει, πλήσας δὲ τὸ ἄγγος περιαιρέει τὸν
 κέραμον. ἐπεὰν δὲ δεηθῇ χρημάτων, κατακόπτει τοσοῦτο,
 ὅσου ἂν ἐκάστοτε δέηται.

Αὗται μὲν νυν ἀρχαί τε ἦσαν καὶ φόρων ἐπιτάξεις, ἣ Περσὶς 97
 δὲ χώρα μούνη μοι οὐκ εἴρηται δασμοφόρος· ἀτελέα γὰρ Πέρσαι
 νέμονται χώραν. οἶδε δὲ φόρον μὲν οὐδένα ἐτάχθησαν φέρειν,
 δῶρα δὲ ἀγίνεον· Αἰθίοπες οἱ πρόσουροι Αἰγύπτῳ, τοὺς Καμβύ-
 σης ἐλαύνων ἐπὶ τοὺς μακροβίους Αἰθίοπας κατεστρέψατο, οἳ τε 5
 περὶ Νῦσαν τὴν ἱρὴν κατοικέεται καὶ τῷ Διονύσῳ ἀνάγουσι τὰς
 ὀρτάς. οὗτοι οἱ Αἰθίοπες καὶ οἱ πλησιόχωροι τούτοισι σπέρ-
 ματι μὲν χρέονται τῷ αὐτῷ τῷ καὶ οἱ Καλατίαι Ἰνδοὶ, οἰκή-
 ματα δὲ ἐκτέαται κατάγαια. ο἗τοι συναμφότεροι διὰ τρίτου
 ἔτεος ἀγίνεον, ἀγινέουσι δὲ καὶ τὸ μέχρι ἐμεῦ, δύο χοίνικας 10
 ἀπύρου χρυσίου καὶ διηκοσίας φάλαγγας ἐβένου καὶ πέντε

- 97 παῖδας Αἰθίοπας καὶ ἐλέφαντος ὀδόντας μεγάλους εἴκοσι.
 Κόλχοι δ' ἐτάξαντο ἐς τὴν δωρεὴν καὶ οἱ προσεχέες μέχρι τοῦ
 Καυκάσιος οὐρεος· ἐς τοῦτο γὰρ τὸ οὖρος ὑπὸ Πέρσησι ἄρχεται,
 15 τὰ δὲ πρὸς βορέην ἄνεμον τοῦ Καυκάσιος Περσέων οὐδὲν ἔτι
 φροντίζει· οὗτοι ὦν δῶρα, τὰ ἐτάξαντο, ἔτι καὶ ἐς ἐμὲ διὰ
 πεντετηρίδος ἀγίνεον, ἑκατὸν παῖδας καὶ ἑκατὸν παρθένους.
 Ἀράβιοι δὲ χίλια τάλαντα ἀγίνεον λιβανωτοῦ ἀνὰ πᾶν ἔτος.
- 98 ταῦτα μὲν οὗτοι δῶρα παρέξ τοῦ φόρου βασιλέϊ ἐκόμιζον. Τὸν
 δὲ χρυσὸν τοῦτον τὸν πολλὸν οἱ Ἴνδοι, ἀπ' οὗ τὸ ψῆγμα τῷ
 βασιλέϊ τὸ εἰρημένον κομίζουσι, τρόπῳ τοιῷδε κτῶνται· ἔστι
 τῆς Ἰνδικῆς χώρας τὸ πρὸς ἥλιον ἀνίσχοντα ψάμμος· τῶν γὰρ
 5 ἡμεῖς ἴδμεν, τῶν καὶ πέρι ἀτρεκές τι λέγεται, πρῶτοι πρὸς ἡῷ
 καὶ ἡλίου ἀνατολὰς οἰκέουσι ἀνθρώπων τῶν ἐν τῇ Ἀσίῃ Ἰνδοί·
 Ἰνδῶν γὰρ τὸ πρὸς τὴν ἡῷ ἐρημίῃ ἐστὶ διὰ τὴν ψάμμον· ἔστι
 δὲ πολλὰ ἔθνεα Ἰνδῶν καὶ οὐκ ὁμόφωνα σφίσι, καὶ οἱ μὲν
 αὐτῶν νομάδες εἰσὶ, οἱ δὲ οὐ, οἱ δὲ ἐν τοῖσι ἔλεσι οἰκέουσι τοῦ
 10 ποταμοῦ καὶ ἰχθύας σιτέονται ὤμους, τοὺς αἰρέουσι ἐκ πλοίων
 καλαμίνων ὀρμεόμενοι· καλάμου δὲ ἐν γόνυ πλοῖον ἕκαστον
 ποιεῖται· οὗτοι μὲν δὴ τῶν Ἰνδῶν φορέουσι ἐσθῆτα φλοῖνην·
 ἐπεὰν ἐκ τοῦ ποταμοῦ φλοῦν ἀμήσωνται καὶ κόψωσι, τὸ ἐνθεῖπεν
- 99 φορμοῦ τρόπον καταπλέξαντες ὥς θώρηκα ἐνδύνουσιν. Ἄλλοι
 δὲ τῶν Ἰνδῶν πρὸς ἡῷ οἰκέοντες τούτων νομάδες εἰσὶ, κρεῶν
 ἐδεσται ὤμων, καλέονται δὲ Παδαῖοι· νομαίοισι δὲ τοιοισίδε
 λέγονται χρᾶσθαι· ὅς ἂν κάμῃ τῶν ἀστῶν, ἦν τε γυνὴ ἦν τε
 5 ἀνὴρ, τὸν μὲν ἄνδρα ἄνδρες οἱ μάλιστά οἱ ὀμιλέοντες κτείνουσι,
 φάμενοι αὐτὸν τηκόμενον τῇ νούσῳ τὰ κρέα σφίσι διαφθείρεσθαι·
 ὁ δὲ ἄπαρνός ἐστι μὴ μὲν νουσέειν· οἱ δὲ οὐ συγγινωσκόμενοι
 ἀποκτείναντες κατεωχέονται· ἦν δὲ γυνὴ κάμῃ, ὥσαύτως αἱ
 ἐπιχρεόμεναι μάλιστα γυναῖκες ταῦτά τοῖσι ἀνδράσι ποιεῖσι.
- 10 τὸν γὰρ δὴ ἐς γῆρας ἀπικόμενον θύσαντες κατεωχέονται· ἐς
 δὲ τούτου λόγον οὐ πολλοί τινες αὐτῶν ἀπικνέονται· πρὸ γὰρ
- 100 τοῦ τὸν ἐς νοῦσον πίπτοντα πάντα κτείνουσι· Ἐτέρων δὲ ἐστὶ
 Ἰνδῶν ὅδε ἄλλος τρόπος· οὔτε κτείνουσι οὐδὲν ἐμψυχον, οὔτε τι

σπείρουνσι, οὔτε οἰκίας νομίζουσι ἐκτῆσθαι, ποιηφαγέουσι δέ, 100
 καὶ αὐτοῖσί ἐστι ὅσον κέγχρος τὸ μέγαθος ἐν κάλυκι, αὐτόμα-
 των ἐκ τῆς γῆς γινόμενον, τὸ συλλέγοντες αὐτῇ κάλυκι ἔψουσί 5
 τε καὶ σιτέονται. ὃς δ' ἂν ἐς νοῦσον αὐτῶν πέσῃ, ἐλθὼν ἐς τὴν
 ἐρήμον κέεται· φροντίζει δὲ οὐδεὶς οὔτ' ἀποθανόντος οὔτε κάμ-
 νοντος. Τούτων δὲ τῶν Ἰνδῶν τῶν κατέλεξα πάντων τὸ χρώμα 101
 ὁμοῖόν ἐστι καὶ παραπλήσιον Αἰθίοψι. οὔτοι μὲν τῶν Ἰνδῶν
 ἑκαστέρῳ τῶν Περσέων οἰκέουσι καὶ πρὸς νότου ἀνέμου, καὶ
 Δαρείου βασιλέως οὐδαμὰ ὑπήκουσαν. Ἄλλοι δὲ τῶν Ἰνδῶν 102
 Κασπατύρῳ τε πόλι καὶ τῇ Πακτυϊκῇ χώρῃ εἰσὶ πρόσουροι,
 πρὸς ἄρκτου τε καὶ βορέω ἀνέμου κατοικημένοι τῶν ἄλλων
 Ἰνδῶν, οἱ Βακτρίοισι παραπλησίην ἔχουσι δίαιταν· οὔτοι καὶ
 μαχιμώτατοί εἰσι Ἰνδῶν, καὶ οἱ ἐπὶ τὸν χρυσὸν στελλόμενοί 5
 εἰσι οὔτοι· κατὰ γὰρ τοῦτό ἐστι ἐρημίη διὰ τὴν ψάμμον. ἐν δὲ
 ᾧ τῇ ἐρημίᾳ ταύτῃ καὶ τῇ ψάμμῳ γίνονται μύρμηκες μεγάθρα
 ἔχοντες κυνῶν μὲν ἐλάσσονα, ἄλωπέκων δὲ μέζονα· εἰσὶ γὰρ
 αὐτῶν καὶ παρὰ βασιλεῖ τῷ Περσέων, ἐνθεύτεν θήρευθέντες.
 οὔτοι ᾧ οἱ μύρμηκες ποιεύμενοι οἴκησιν ὑπὸ γῆν ἀναφορέουσι 10
 τὴν ψάμμον κατάπερ οἱ ἐν τοῖσι Ἑλλησι μύρμηκες κατὰ τὸν
 αὐτὸν τρόπον, εἰσὶ δὲ καὶ τὸ εἶδος ὁμοιότατοι· ἡ δὲ ψάμμος ἡ
 ἀναφερομένη ἐστὶ χρυσίτις. ἐπὶ δὲ ταύτην τὴν ψάμμον στέλ-
 λονται ἐς τὴν ἐρήμον οἱ Ἰνδοί, ζευξάμενος ἕκαστος καμήλους
 τρεῖς, σειρηφόρον μὲν ἑκατέρωθεν ἔρσενα παρέλκειν, θήλεαν δὲ 15
 ἐς μέσον· ἐπὶ ταύτην δὲ αὐτὸς ἀναβαίνει, ἐπιτηδεύσας ὅκως ἀπὸ
 τέκνων ὡς νεωτάτων ἀποσπάσας ζεύξει· αἱ γὰρ σφι κάμηλοι
 ἵππων οὐκ ἔσσονες ἐς ταχυτήτά εἰσι, χωρὶς δὲ ἄχθρα δυνατώτε-
 ραι πολλὸν φέρειν. Τὸ μὲν δὲ εἶδος ὁκοῖόν τι ἔχει ἡ κάμηλος, 103
 ἐπισταμένοισι τοῖσι Ἑλλησι οὐ συγγράφω· τὸ δὲ μὴ ἐπιστέα-
 ται αὐτῆς, τοῦτο φράσω. κάμηλος ἐν τοῖσι ὀπισθίοισι σκέ-
 λεσι ἔχει τέσσερας μηροὺς καὶ γούνατα τέσσερα. Οἱ δὲ δὴ 104
 Ἰνδοὶ τρόπῳ τοιούτῳ καὶ ζεύξι τοιαύτῃ χρεόμενοι ἐλαίνουσι ἐπὶ
 τὸν χρυσὸν λελογισμένως, ὅκως καυμάτων τῶν θερμοτάτων
 ἑόντων ἔσονται ἐν τῇ ἄρπαγῇ· ὑπὸ γὰρ τοῦ καίματος οἱ

- 104 μύρμηκες ἀφανέες γίνονται ὑπὸ γῆν. θερμότατος δέ ἐστι ὁ
 6 ἥλιος τούτοισι τοῖσι ἀνθρώποισι τὸ ἐωθινόν, οὐ κατάπερ τοῖσι
 ἄλλοισι μεσαμβρίας, ἀλλ' ὑπερτείλας μέχρι οὗ ἀγορῆς διαλύ-
 σιος. τοῦτον δὲ τὸν χρόνον καίει πολλῷ μᾶλλον ἢ τῇ μεσαμ-
 βρίῃ τὴν Ἑλλάδα, οὕτω ὥστ' ἐν ὕδατι λόγος αὐτοῦς ἐστι βρέ-
 10 χεσθαι τηνικαῦτα. μεσοῦσα δὲ ἡ ἡμέρη σχεδὸν παραπλησίως
 καίει τοὺς τε ἄλλους ἀνθρώπους καὶ τοὺς Ἰνδοὺς. ἀποκλινομέ-
 νης δὲ τῆς μεσαμβρίας γίνεται σφί ὁ ἥλιος κατάπερ τοῖσι ἄλ-
 λοισι ὁ ἐωθινός. καὶ τὸ ἀπὸ τούτου ἀπὼν ἔτι μᾶλλον ψύχει,
 105 ἐς ὃ ἐπὶ δυσμῇσι ἔων καὶ τὸ κάρτα ψύχει. Ἐπεὰν δὲ ἔλθωσι
 ἐς τὸν χώρον οἱ Ἰνδοὶ ἔχοντες θυλάκια, ἐμπλήσαντες ταῦτα
 τῆς ψάμμου τὴν ταχίστην ἐλαύνουσι ὀπίσω· αὐτίκα γὰρ οἱ μύρ-
 μηκες ὁδμῇ, ὥς δὴ λέγεται ὑπὸ Περσέων, μαθόντες διώκουσι.
 5 εἶναι δὲ ταχυτῆτα οὐδενὶ ἐτέρῳ ὁμοῖον, οὕτω ὥστε, εἰ μὴ προ-
 λαμβάνειν τοὺς Ἰνδοὺς τῆς ὁδοῦ, ἐν ᾧ τοὺς μύρμηκας συλλέ-
 γεσθαι, οὐδένα ἂν σφειν ἀποσώζεσθαι. τοὺς μὲν νυν ἔρσενας
 τῶν καμήλων, εἶναι γὰρ ἔσσονας θέειν τῶν θηλέων, παραλύ-
 εσθαὶ ἐπελκομένους, οὐκ ὁμοῦ ἀμφοτέρους, τὰς δὲ θηλέας ἀνα-
 10 μιμνησκομένας τῶν ἔλιπον τέκνων ἐνδιδόναι μαλακὸν οὐδέν. τὸν
 μὲν δὴ πλέω τοῦ χρυσοῦ οὕτω οἱ Ἰνδοὶ κτῶνται, ὥς Πέρσαι
 φασί· ἄλλος δὲ σπανιώτερός ἐστι ἐν τῇ χώρῃ ὀρυσσόμενος.
 106 Αἱ δ' ἐσχατιαί κως τῆς οἰκεομένης τὰ κάλλιστα ἔλαχον,
 κατάπερ ἡ Ἑλλὰς τὰς ὥρας πολλόν τι κάλλιστα κεκρημένας
 ἔλαχε. τοῦτο μὲν γὰρ πρὸς τὴν ἡῶ ἐσχάτη τῶν οἰκεομένων ἡ
 Ἰνδική ἐστι, ὥσπερ ὀλίγῳ πρότερον εἴρηκα· ἐν ταύτῃ τοῦτο μὲν
 5 τὰ ἔμψυχα τετράποδά τε καὶ τὰ πετεινὰ πολλῷ μέζω ἢ ἐν τοῖσι
 ἄλλοισι χωρίοισι ἐστι, πάρεξ τῶν ἵππων (οὗτοι δὲ ἐσσοῦνται
 ὑπὸ τῶν Μηδικῶν, Νισαίων δὲ καλεομένων ἵππων), τοῦτο δὲ
 χρυσὸς ἀπλετος αὐτόθι ἐστὶ, ὁ μὲν ὀρυσσόμενος, ὁ δὲ κατα-
 φορεόμενος ὑπὸ ποταμῶν, ὁ δὲ ὥσπερ ἐσήμηνα ἀρπαζόμενος.
 10 τὰ δὲ δένδρεα τὰ ἄγρια αὐτόθι φέρει καρπὸν εἴρια καλλονῇ τε
 προφέροντα καὶ ἀρετῇ τῶν ἀπὸ τῶν οἴων· καὶ ἐσθῆτι οἱ Ἰνδοὶ
 107 ἀπὸ τούτων τῶν δενδρέων χρέονται. Πρὸς δ' αὖ μεσαμβρίας

ἐσχάτῃ Ἀραβίῃ τῶν οἰκεομένων χωρέων ἐστί, ἐν δὲ ταύτῃ 107
 λιβανωτός τέ ἐστι μούνη χωρέων πασέων φυόμενος καὶ σμύρνη
 καὶ κασίη καὶ κιννάμωμον καὶ λήδανον. ταῦτα πάντα πλὴν
 τῆς σμύρνης δυσπετέως κτῶνται οἱ Ἀράβιοι. τὸν μὲν γε 5
 λιβανωτὸν συλλέγουσι τὴν στύρακα θυμιεῦντες, τὴν ἐς Ἑλλη-
 νας Φοίνικες ἐξάγουσι· ταύτην θυμιεῦντες λαμβάνουσι· τὰ γὰρ
 δένδρεα ταῦτα τὰ λιβανωτοφόρα ὄφιος ὑπόπτεροι, σμικροὶ τὰ
 μεγάθεα, ποικίλοι τὰ εἶδεα, φυλάσσουσι πλήθει πολλοὶ περὶ
 δένδρον ἕκαστον, οὗτοι οἵπερ ἐπ' Αἴγυπτον ἐπιστρατεύονται. 10
 οὐδενὶ δὲ ἄλλῳ ἀπελαύνονται ἀπὸ τῶν δενδρέων ἢ τῆς στύρακος
 τῷ καπνῷ. Λέγουσι δὲ καὶ τόδε Ἀράβιοι, ὡς πᾶσα ἂν γῆ 108
 ἐπίμπλατο τῶν ὀφίων τούτων, εἰ μὴ γίνεσθαι κατ' αὐτοὺς οἶόν
 τι καὶ κατὰ τὰς ἐχίδνας ἡπιστάμην γίνεσθαι. καὶ κως τοῦ
 θείου ἢ πρόνοια, ὥσπερ καὶ οἶκός ἐστι, ἐοῦσα σοφή, ὅσα μὲν
 ψυχὴν τε δειλὰ καὶ ἐδώδιμα, ταῦτα μὲν πάντα πολύγονα 5
 πεποίηκε, ἵνα μὴ ἐπιλίπη κατεσθιόμενα, ὅσα δὲ σχέτλια καὶ
 ἀνιηρά, ὀλιγόγονα. τοῦτο μὲν γὰρ ὅτι ὁ λαγὸς ὑπὸ πάντων
 θηρεύεται καὶ θηρίου καὶ ὀρνίθος καὶ ἀνθρώπου, οὕτω δὴ τι
 πολύγονόν ἐστι· ἐπικυῖσκεται μόνον πάντων θηρίων, καὶ τὸ
 μὲν δασὺ τῶν τέκνων ἐν τῇ γαστρὶ, τὸ δὲ ψιλόν, τὸ δὲ ἄρτι ἐν 10
 τῇσι μήτρῃσι πλάσσεται, τὸ δὲ ἀναιρέεται. τοῦτο μὲν δὴ
 τοιοῦτό ἐστι, ἢ δὲ δὴ λέαινα ἐν ἰσχυρότατον καὶ θρασύτατον
 ἄπαξ ἐν τῷ βίῳ τίκτει ἓν· τίκτουσα γὰρ συνεκβάλλει τῷ τέκνῳ
 τὰς μήτρας. τὸ δὲ αἷτιον τούτου τόδε ἐστί· ἐπεὰν ὁ σκύμνος ἐν
 τῇ μητρὶ ἐὼν ἄρχεται διακινεόμενος, ὁ δὲ ἔχων ὄνυχας θηρίων 15
 πολλὸν πάντων ὀξύτατους ἀμύσσει τὰς μήτρας, αὐξανόμενός τε
 δὴ πολλῷ μᾶλλον ἐσικνέεται καταγράφων· πέλας τε δὴ ὁ τόκος
 ἐστί, καὶ τὸ παράπαν λείπεται αὐτέων ὑγιὲς οὐδὲ ἓν. Ὡς δὲ καὶ 109
 αἱ ἐχιδναὶ τε καὶ οἱ ἐν Ἀραβίοισι ὑπόπτεροι ὄφιος εἰ ἐγίνοντο
 ὡς ἡ φύσις αὐτοῖσι ὑπάρχει, οὐκ ἂν ἦν βιώσιμα ἀνθρώποισι·
 νῦν δ' ὁ μὲν δὴ ἔρσην ἀποθνήσκει ὑπὸ τῆς θηλέας, ἢ δὲ θήλεα
 τίσιν τοιήνδε ἀποτίνει τῷ ἔρσενι· τῷ γονεῖ τιμωρόντα ἔτι ἐν 5
 τῇ γαστρὶ ἔοντα τὰ τέκνα διεσθίει τὴν μήτραν, διαφαγόντα δὲ

- 109 τὴν νηδὺν αὐτῆς οὕτω τὴν ἑκδυσιν ποιεῖται. οἱ δὲ ἄλλοι ὄφεις
 εὐόντες ἀνθρώπων οὐ δηλήμονες τίκτουσί τε ὥα καὶ ἐκλέπουσι
 πολλόν τι χρῆμα τῶν ὀφίων. αἱ μὲν δὴ νυν ἔχιδναι κατὰ
 10 πᾶσαν τὴν γῆν εἰσὶ, οἱ δὲ ὑπόπτεροι εὐόντες ἀθρόοι εἰσὶ ἐν τῇ
 Ἀραβίῃ καὶ οὐδαμῇ ἄλλῃ· κατὰ τοῦτο δοκέουσι πολλοὶ εἶναι.
- 110 Τὸν μὲν δὴ λιβανωτὸν τοῦτον οὕτω κτῶνται Ἀράβιοι, τὴν δὲ
 κασίην ὧδε· ἐπεὰν καταδήσωνται βύρσησι καὶ δέρμασι ἄλλοισι
 πᾶν τὸ σῶμα καὶ τὸ πρόσωπον, πλὴν αὐτῶν τῶν ὀφθαλμῶν,
 ἔρχονται ἐπὶ τὴν κασίην· ἡ δὲ ἐν λίμνῃ φύεται οὐ βαθέη, περὶ
 5 δὲ αὐτὴν καὶ ἐν αὐτῇ αὐλίζεται κου θηρία πτερωτά, τῇσι
 νυκτερίσι προσίκελα μάλιστα, καὶ τέτριγε δεινόν, καὶ ἐς ἀλκὴν
 ἄλκιμα, τὰ δέῃ ἀπαμυνομένους ἀπὸ τῶν ὀφθαλμῶν οὕτω δρέπειν
- 111 τὴν κασίην. Τὸ δὲ δὴ κιννάμωμον ἔτι τούτων θωμαστώτερον
 συλλέγουσι· ὅκου μὲν γὰρ γίνεται καὶ ἥτις μιν γῆ ἢ τρέφουσά
 ἐστι, οὐκ ἔχουσι εἰπεῖν, πλὴν ὅτι λόγῳ οἰκότι χρεόμενοι ἐν
 τοισίδε χωρίοισι φασὶ τινες αὐτὸ φύεσθαι, ἐν τοῖσι ὁ Διόνυσος
 5 ἐτράφη. ὄρνιθας δὲ λέγουσι μεγάλας φορέειν ταῦτα τὰ κάρφεια,
 τὰ ἡμεῖς ἀπὸ Φοινίκων μαθόντες κιννάμωμον καλέομεν, φορέειν
 δὲ τὰς ὄρνιθας ἐς νεοσσιὰς προσπεπλασμένας ἐκ πηλοῦ πρὸς
 ἀποκρήμνοισι οὖρεσι, ἐνθα πρόσβασιν ἀνθρώπῳ οὐδεμίαν εἶναι.
 πρὸς ὧν δὴ ταῦτα τοὺς Ἀραβίους σοφίζεσθαι τάδε, βοῶν τε
 10 καὶ ὄνων τῶν ἀπογινομένων καὶ τῶν ἄλλων ὑποζυγίων τὰ μέλα
 διαταμόντας ὥς μέγιστα κομίζειν ἐς ταῦτα τὰ χωρία, καὶ σφρα
 θέντας ἀγχοῦ τῶν νεοσσιέων ἀπαλλάσσεσθαι ἐκὰς αὐτέων, τὰς
 δὲ ὄρνιθας καταπετομένας τὰ μέλα τῶν ὑποζυγίων ἀναφορέειν
 ἐπὶ τὰς νεοσσιὰς, τὰς δὲ οὐ δυναμένας ἴσχειν καταρρήγνυσθαι
 15 ἐπὶ γῆν· τοὺς δὲ ἐπιόντας συλλέγειν οὕτω τὸ κιννάμωμον,
 συλλεγόμενον δὲ ἐκ τούτων ἀπικνέεσθαι ἐς τὰς ἄλλας χώρας.
- 112 Τὸ δὲ δὴ λήδανον, τὸ Ἀράβιοι καλέουσι λάδανον, ἔτι τούτου
 θωμασιώτερον γίνεται. ἐν γὰρ δυσοδομοτάτῳ γινόμενον εὐωδέ
 στατόν ἐστι· τῶν γὰρ αἰγῶν τῶν τράγων ἐν τοῖσι πώγῳσι εὐ
 ρίσκεται ἐγγινόμενον οἶον γλοιὸς ἀπὸ τῆς ὕλης. χρήσιμον δ'
 5 ἐς πολλὰ τῶν μύρων ἐστὶ, θυμιεύσί τε μάλιστα τοῦτο Ἀράβιοι.

Τοσαῦτα μὲν θυωμάτων περί εἰρήσθω, ἀπόζει δὲ τῆς χώρας 113
 τῆς Ἀραβίης θεσπέσιον ὡς ἡδύ. δύο δὲ γένεα οἷων σφί ἐστι
 θώματος ἄξια, τὰ οὐδαμόθι ἐτέρωθί ἐστι· τὸ μὲν αὐτῶν ἕτερον
 ἔχει τὰς οὐρὰς μακρὰς, τριῶν πήχεων οὐκ ἐλάσσονας, τὰς εἴ τις
 ἐπεὶ σφι ἐπέλκειν, ἔλκεα ἂν ἔχοιεν ἀνατριβομένων πρὸς τῇ γῇ 5
 τῶν οὐρέων· νῦν δ' ἅπας τις τῶν ποιμένων ἐπίσταται ξυλοργεῖν
 ἐς τοσοῦτο· ἁμαξίδας γὰρ ποιεῦντες ὑποδέουσι αὐτὰς τῇσι
 οὐρῇσι, ἐνδὸς ἐκάστου κτήνεος τὴν οὐρὴν ἐπὶ ἁμαξίδα ἐκάστην
 καταδέοντες. τὸ δὲ ἕτερον γένος τῶν οἷων τὰς οὐρὰς πλατέας
 φορέουσι, καὶ ἐπὶ πῆχυν πλάτος.

10

Ἀποκλινομένης δὲ μεσαμβρίας παρήκει πρὸς δύνοντα ἥλιον 114
 ἡ Αἰθιοπία χώρα ἐσχάτη τῶν οἰκεομένων· αὕτη δὲ χρυσόν τε
 φέρει πολλὸν καὶ ἐλέφαντας ἀμφιλαφέας καὶ δένδρεα πάντα
 ἄγρια καὶ ἔβενον καὶ ἄνδρας μεγίστους καὶ καλλίστους καὶ
 μακροβιωτάτους.

5

Αὗται μὲν νῦν ἐν τε τῇ Ἀσίῃ ἐσχατιαὶ εἰσι καὶ ἐν τῇ Λιβύῃ· 115
 περὶ δὲ τῶν ἐν τῇ Εὐρώπῃ τῶν πρὸς ἐσπέρην ἐσχατιέων ἔχω μὲν
 οὐκ ἀτρεκέως λέγειν· οὔτε γὰρ ἔγωγε ἐνδέκομαι Ἑριδανὸν
 καλέεσθαι πρὸς βαρβάρων ποταμὸν ἐκδιδόντα ἐς θάλασσαν τὴν
 πρὸς βορέην ἄνεμον, ἀπ' ὅτε τὸ ἡλεκτρον φοιτᾷ λόγος ἐστὶ, 5
 οὔτε νήσους οἶδα Κασσιτερίδας εἰσάσας, ἐκ τῶν ὁ κασσίτερος
 ἡμῖν φοιτᾷ. τοῦτο μὲν γὰρ ὁ Ἑριδανὸς αὐτὸ κατηγορεῖ τὸ
 οὐνομα, ὡς ἐστὶ Ἑλληνικὸν καὶ οὐ βάρβαρον, ὑπὸ ποιητέῳ δέ
 τινος ποιηθέν, τοῦτο δὲ οὐδενὸς αὐτόπτεω γενομένου δύναμαι
 ἀκοῦσαι τοῦτο μελετέων, ὅπως θάλασσά ἐστι τὰ ἐπέκεινα τῆς 10
 Εὐρώπης. ἐξ ἐσχάτης δ' ὦν ὁ τε κασσίτερος ἡμῖν φοιτᾷ καὶ
 τὸ ἡλεκτρον. Πρὸς δὲ ἄρκτον τῆς Εὐρώπης πολλῶ τι πλείστος 116
 χρυσὸς φαίνεται εἶναι. ὅπως μὲν γινόμενος, οὐκ ἔχω οὐδὲ τοῦτο
 ἀτρεκέως εἶπαι, λέγεται δὲ ὑπὲκ τῶν γρυπῶν ἀρπάζειν Ἀριμασ-
 ποὺς ἄνδρας μονοφθάλμους. πείθομαι δὲ οὐδὲ τοῦτο, ὅπως
 μονόφθαλμοι ἄνδρες φύονται, φύσιν ἔχοντες τὴν ἄλλην ὁμοίην 5
 τοῖσι ἄλλοις ἀνθρώποις. αἱ δ' ὦν ἐσχατιαὶ οἴκασιν περι-
 κληῖσθαι τὴν ἄλλην χώραν καὶ ἐντὸς ἀπέργουσαι τὰ κάλλιστα
 δοκέοντα ἡμῖν εἶναι καὶ σπανιώτατα ἔχειν αὗται.

- 117 Ἔστι δὲ πεδῖον ἐν τῇ Ἀσίῃ περικεκλημένον οὐρεῖ πάντοθεν, διασφάγες δὲ τοῦ οὐρεός εἰσι πέντε· τοῦτο τὸ πεδῖον ἦν μὲν κοτε Χορασμίων, ἐν οὐροισι ἐὼν τῶν Χορασμίων τε αὐτῶν καὶ Ὑρκανίων καὶ Πάρθων καὶ Σαραγγέων καὶ Θαμαναίων, ἐπεῖτε
- 5 δὲ Πέρσαι ἔχουσι τὸ κράτος, ἐστὶ τοῦ βασιλέως. ἐκ δὲ ὧν τοῦ περικληῖοντος οὐρεος τούτου ῥέει ποταμὸς μέγας, οὖνομα δέ οἱ ἐστὶ Ἀκῆς· οὗτος πρότερον μὲν ἄρδεσκε διαλελαμμένος πενταχοῦ τῶν εἰρημένων τούτων τὰς χώρας, διὰ διασφάγος ἀγόμενος ἐκάστης ἐκάστοισι, ἐπεῖτε δὲ ὑπὸ τῷ Πέρσῃ εἰσὶ, πεπόν-
- 10 θασι τοιόνδε· τὰς διασφάγας τῶν οὐρέων ἐνδείμας ὁ βασιλεὺς πύλας ἐπ' ἐκάστη διασφάγι ἔστησε, ἀποκεκλημμένου δὲ τοῦ ὕδατος τῆς διεξόδου τὸ πεδῖον τὸ ἐντὸς τῶν οὐρέων πέλαγος γίνεται, ἐνδιδόντος μὲν τοῦ ποτάμου, ἔχοντος δὲ οὐδαμῇ ἐξήλυσιν. οὗτοι ὧν, οἵπερ ἔμπροσθε ἐώθεσαν χρᾶσθαι τῷ ὕδατι, οὐκ
- 15 ἔχοντες αὐτῷ χρᾶσθαι συμφορῇ μεγάλη διαχρέονται· τὸν μὲν γὰρ χειμῶνα ὕει σφί ὁ θεὸς ὥσπερ καὶ τοῖσι ἄλλοισι ἀνθρώποισι, τοῦ δὲ θέρεος σπείροντες μελίνην καὶ σήσαμον χρηῖσκονται τῷ ὕδατι. ἐπεὰν ὧν μηδὲν σφί παραδιδῶται τοῦ ὕδατος, ἐλθόντες ἐς τοὺς Πέρσας αὐτοὶ τε καὶ γυναῖκες, στάντες κατὰ
- 20 τὰς θύρας τοῦ βασιλέως βοεῦσι ὠρυόμενοι, ὁ δὲ βασιλεὺς τοῖσι δεομένοισι αὐτῶν μάλιστα ἐντέλλεται ἀνοίγειν τὰς πύλας τὰς ἐς τοῦτο φερούσας. ἐπεὰν δὲ διάκορος ἢ γῇ σφεων γένηται πίνουσα τὸ ὕδωρ, αὗται μὲν αἱ πύλαι ἀποκληῖνται, ἄλλας δ' ἐντέλλεται ἀνοίγειν ἄλλοισι τοῖσι δεομένοισι μάλιστα τῶν
- 25 λοιπῶν, ὡς δὲ ἐγὼ οἶδα ἀκούσας, χρήματα μεγάλα πρησόμενος ἀνοίγει, παρέξ τοῦ φόρου. ταῦτα μὲν δὴ ἔχει οὕτω.
- 118 Τῶν δὲ τῷ μάγῳ ἐπαναστάντων ἐπτὰ ἀνδρῶν, ἓνα αὐτῶν Ἴνταφέρνεα κατέλαβε ὑβρίσαντα τάδε ἀποθανεῖν αὐτίκα μετὰ τὴν ἐπανάστασιν· ἤθελε ἐς τὰ βασιλήϊα ἐσελθὼν χρηματίσασθαι τῷ βασιλεῖ· καὶ γὰρ δὴ καὶ ὁ νόμος οὕτω εἶχε, τοῖσι
- 5 ἐπαναστάσι τῷ μάγῳ ἔσοδον εἶναι παρὰ βασιλέα ἀνευ ἀγγέλου, ἦν μὴ γυναικὶ τυγχάνη μισγόμενος βασιλεύς. οὐκ ὧν δὴ Ἴνταφέρνης ἐδικαίου οὐδένα οἱ ἐσαγγεῖλαι, ἀλλ' ὅτι ἦν τῶν ἐπτά,

ἔσιέναι ἤθελε· ὁ δὲ πυλουργὸς καὶ ὁ ἀγγελιηφόρος οὐ περιώ- 118
 ρεον, φάμενοι τὸν βασιλέα γυναικὶ μίσγεσθαι. ὁ δὲ Ἰνταφέρνης
 δοκέων σφέας ψεύδεα λέγειν ποιεῖ τοιάδε· σπασάμενος τὸν 10
 ἀκινάκην ἀποτάμνει αὐτῶν τά τε ὦτα καὶ τὰς ῥίνας, καὶ ἀνείρας
 περὶ τὸν χαλινὸν τοῦ ἵππου περὶ τοὺς αὐχένας σφέων ἔδησε,
 καὶ ἀπῆκε. Οἱ δὲ τῷ βασιλεῖ δεικνύουσι ἑωντούς, καὶ τὴν 119
 αἰτίην εἶπον, δι' ἣν πεπονθότες εἶησαν. Δαρεῖος δὲ ἀρρωδήσας,
 μὴ κοινῷ λόγῳ οἱ ἔξ πεποιηκότες ἔωσι ταῦτα, μεταπεμπόμενος
 ἕνα ἕκαστον ἀπεπειράτο γνώμης, εἰ συνέπαινοί εἰσι τῷ πεποιοη-
 μένῳ. ἐπεῖτε δὲ ἐξέμαθε, ὥς οὐ σὺν ἐκείνοισι εἶη ταῦτα πεποιοη- 5
 κώς, ἔλαβε αὐτόν τε τὸν Ἰνταφέρνεα καὶ τοὺς παῖδας αὐτοῦ καὶ
 τοὺς οἰκητοὺς πάντας, ἐλπίδας πολλὰς ἔχων μετὰ τῶν συγ-
 γενέων μιν ἐπιβουλεύειν οἱ ἐπανάστασιν, συλλαβὼν δὲ σφεας
 ἔδησε τὴν ἐπὶ θανάτῳ. ἡ δὲ γυνὴ τοῦ Ἰνταφέρνεος φοιτεύουσα
 ἐπὶ τὰς θύρας τοῦ βασιλέως κλαίεσκε ἂν καὶ ὀδυρέσκετο· ποιεύσα 10
 δὲ αἰεὶ τῷτὸ τοῦτο τὸν Δαρεῖον ἔπεισε οἰκτεῖραί μιν, πέμψας δὲ
 ἄγγελον ἔλεγε τάδε· ὦ γύναι, βασιλεὺς τοι Δαρεῖος διδοῖ ἕνα
 τῶν δεδεμένων οἰκητῶν ῥύσασθαι, τὸν βούλει ἐκ πάντων. Ἡ
 δὲ βουλευσαμένη ὑπεκρίνατο τάδε· Εἰ μὲν δὴ μοι διδοῖ βασιλεὺς
 εἰς τὴν ψυχὴν, αἰρέομαι ἐκ πάντων τὸν ἀδελφεόν. Πυθόμενος 15
 δὲ Δαρεῖος ταῦτα καὶ θωμάσας τὸν λόγον, πέμψας ἠγόρευε· ὦ
 γύναι, εἰρωτᾷ σε βασιλεὺς, τίνα ἔχουσα γνώμην τὸν ἄνδρα τε
 καὶ τὰ τέκνα ἐγκαταλιποῦσα τὸν ἀδελφεὸν εἴλεο περιεῖναί τοι,
 ὃς καὶ ἀλλοτριώτερός τοι τῶν παίδων καὶ ἕσπον κεχαρισμένος
 τοῦ ἀνδρός ἐστι. Ἡ δ' ἀμείβετο τοισίδε· ὦ βασιλεῦ, ἀνὴρ 20
 μὲν μοι ἂν ἄλλος γένοιτο, εἰ δαίμων ἐθέλοι, καὶ τέκνα ἄλλα, εἰ
 ταῦτα ἀποβάλοιμι· πατὴρ δὲ καὶ μητὴρ οὐκέτι μεν ζώντων
 ἀδελφεὸς ἂν ἄλλος οὐδενὶ τρόπῳ γένοιτο. ταύτῃ τῇ γνώμῃ
 χρεομένη ἔλεξα ταῦτα. Εὖ τε δὴ ἔδοξε τῷ Δαρεῖῳ εἰπεῖν ἡ γυνή,
 καὶ οἱ ἀπῆκε τοῦτόν τε, τὸν παραιέετο, καὶ τῶν παίδων τὸν 25
 πρεσβύτατον, ἥσθεις αὐτῇ, τοὺς δὲ ἄλλους ἀπέκτεινε πάντας.
 τῶν μὲν δὴ ἑπτὰ εἰς αὐτίκα τρόπῳ τῷ εἰρημένῳ ἀπολώλεε.

Κατὰ δέ κου μάλιστα τὴν Καμβύσειῳ νοῦσον ἐγένετο τάδε. 120

- 120 ὑπὸ Κύρου κατασταθεὶς ἦν Σαρδίων ὑπαρχος Ὀροΐτης ἀνὴρ Πέρσης. οὗτος ἐπεθύμησε πρήγματος οὐκ ὀσίου· οὔτε γάρ τι παθὼν οὔτε ἀκούσας μάταιον ἔπος πρὸς Πολυκράτεος τοῦ
 5 Σαμίου οὔτε ἰδὼν πρότερον ἐπεθύμησε λαβὼν αὐτὸν ἀπολέσαι, ὥς μὲν οἱ πλεῖνες λέγουσι, διὰ τοιήνδε τινὰ αἰτίην· ἐπὶ τῶν βασιλέος θυρέων κατήμενον τόν τε Ὀροΐτην καὶ ἄλλον Πέρσην, τῷ οὖνομα εἶναι Μιτροβάatea, νομοῦ ἄρχοντα τοῦ ἐν Δασκυλείῳ, τούτους ἐκ λόγων ἐς νείκεα συμπεσεῖν· κρινομένων δὲ περὶ ἀρε-
 10 τῆς εἰπεῖν τὸν Μιτροβάatea, τῷ Ὀροΐτῃ προφέροντα· Σὺ γὰρ ἐν ἀνδρῶν λόγῳ, ὃς βασιλεῖ νῆσον Σάμον πρὸς τῷ σῷ νομῷ προσκειμένην οὐ προσεκτήσαο, ὧδε δὴ τι εἴουσιν εὐπετέα χειρωθῆναι, τὴν τῶν τις ἐπιχωρίων πεντεκαίδεκα ὀπλίτησι ἐπαναστὰς ἔσχε, καὶ νῦν αὐτῆς τυραννεύει; Οἱ μὲν δὴ μὴν φασὶ τοῦτο ἀκούσαντα
 15 καὶ ἀλγήσαντα τῷ ὀνειδέϊ ἐπιθυμῆσαι οὐκ οὔτω τὸν εἴπαντα ταῦτα τίσασθαι, ὥς Πολυκράtea πάντως ἀπολέσαι, δι' ὄντινα
 121 κακῶς ἤκουσε. Οἱ δὲ ἐλάχιστονες λέγουσι πέμψαι Ὀροΐτην ἐς Σάμον κήρυκα ὀτευδὴ χρήματος δεησόμενον (οὐ γὰρ ὦν δὴ τοῦτό γε λέγεται), καὶ τὸν Πολυκράtea τυχεῖν κατακείμενον ἐν ἀνδρεῶνι, παρῆναι δέ οἱ καὶ Ἀνακρέοντα τὸν Τήϊον. καί
 5 κως εἴτ' ἐκ προνοίης αὐτὸν κατηλογέοντα τὰ Ὀροΐτεω πρήγματα, εἴτε καὶ συντυχίῃ τις τοιαύτῃ ἐπεγένετο—τόν τε γὰρ κήρυκα τὸν Ὀροΐτεω παρελθόντα διαλέγεσθαι, καὶ τὸν Πολυκράtea (τυχεῖν γὰρ ἐπεστραμμένον πρὸς τὸν τοίχον) οὔτε τι μετα-
 122 στραφῆναι οὔτε ὑποκρίνασθαι. Αἰτίαι μὲν δὲ αὗται διφάσαι λέγονται τοῦ θανάτου τοῦ Πολυκράτεος γενέσθαι, πάρεστι δὲ πείθεσθαι ὀκοτέρῃ τις βούλεται αὐτέων. ὁ δὲ ὦν Ὀροΐτης ἰζόμενος ἐν Μαγνησίῃ τῇ ὑπὲρ Μαιάνδρου ποταμοῦ οἰκημένη
 5 ἔπεμπε Μύρσον τὸν Γύγεω ἄνδρα Λυδὸν ἐς Σάμον ἀγγελίην φέροντα, μαθὼν τοῦ Πολυκράτεος τὸν νόον. Πολυκράτης γάρ ἐστι πρῶτος τῶν ἡμεῖς ἴδμεν Ἑλλήνων, ὃς θαλασσοκρατέειν ἐπενοήθη, πάρεξ Μίνωός τε τοῦ Κνωσσίου, καὶ εἰ δὴ τις ἄλλος πρότερος τούτου ἦρξε τῆς θαλάσσης· τῆς δὲ ἀνθρωπηΐης λεγο-
 10 μένης γενεῆς Πολυκράτης ἐστὶ πρῶτος, ἐλπίδας πολλὰς ἔχων

Ἰωνίης τε καὶ νήσων ἄρξειν. μαθὼν ὦν ταῦτά μιν διανοούμενον **122**
 ὁ Ὀροίτης πέμψας ἀγγελίην ἔλεγε τάδε· Ὀροίτης Πολυκράτει
 ὦδε λέγει· πυνθάνομαι ἐπιβουλεύειν σε πρήγμασι μεγάλοισι
 καὶ χρήματά τοι οὐκ εἶναι κατὰ τὰ φρονήματα. σύ νυν ὦδε
 ποιήσας ὀρθώσεις μὲν σεωυτόν, σώσεις δὲ καὶ ἐμέ· ἐμοὶ γὰρ **15**
 βασιλεὺς Καμβύσης ἐπιβουλεύει θάνατον, καὶ μοι τοῦτο ἐξαγ-
 γέλλεται σαφηνέως· σὺ νῦν ἐμὲ ἐκκομίσας αὐτὸν καὶ χρήματα
 τὰ μὲν αὐτῶν αὐτὸς ἔχε, τὰ δὲ ἐμὲ ἔα ἔχειν· εἵνεκέν τε χρημά-
 των ἄρξεις ἀπάσης τῆς Ἑλλάδος. εἰ δέ μοι ἀπιστέεις τὰ περὶ
 τῶν χρημάτων, πέμψον ὅστις τοι πιστότατος τυγχάνει ἐὼν, τῷ **20**
 ἐγὼ ἀποδέξω. Ταῦτα ἀκούσας Πολυκράτης ἤσθη τε καὶ ἐβού- **123**
 λετο· καὶ κως, ἰμείρετο γὰρ χρημάτων μεγάλως, ἀποπέμπει
 πρῶτα κατοψόμενον Μαιάνδριον Μαιανδρίου ἄνδρα τῶν ἀστῶν,
 ὅς οἱ ἦν γραμματιστής· ὃς χρόνῳ οὐ πολλῷ ὕστερον τούτων τὸν
 κόσμον τὸν ἐκ τοῦ ἀνδρεῶνος τοῦ Πολυκράτεος ἔοντα ἀξιοθήη- **5**
 τον ἀνέθηκε πάντα ἐς τὸ Ἡραῖον. ὁ δὲ Ὀροίτης μαθὼν τὸν
 κατάσκοπον ἔοντα προσδόκιμον ἐποίησε τοιάδε· λάρνακας ὀκτὼ
 πληρώσας λίθων πλὴν κάρτα βραχέος τοῦ περὶ αὐτὰ τὰ χεῖλεα,
 ἐπιπολῆς τῶν λίθων χρυσὸν ἐπέβαλε, καταδήσας δὲ τὰς λάρνα-
 κας εἶχε ἐτοίμας. ἐλθὼν δὲ ὁ Μαιάνδριος καὶ θηησάμενος **10**
 ἀπήγγειλε τῷ Πολυκράτει· Ὁ δὲ πολλὰ μὲν τῶν μαντίων **124**
 ἀπαγορευόντων πολλὰ δὲ τῶν φίλων ἐστέλλετο αὐτὸς ἀπιέναι,
 πρὸς δὲ καὶ ἰδούσης τῆς θυγατρὸς ὄψιν ἐνυπνίου τοιήνδε· ἐδόκεέ
 οἱ τὸν πατέρα ἐν τῷ ἡέρι μετέωρον ἔοντα λούσθαι μὲν ὑπὸ τοῦ
 Διὸς, κρίεσθαι δὲ ὑπὸ τοῦ Ἡλίου. ταύτην ἰδοῦσα τὴν ὄψιν **5**
 παντοίῃ ἐγίνετο μὴ ἀποδημῆσαι τὸν Πολυκράτεια παρὰ τὸν
 Ὀροίτην, καὶ δὴ καὶ ἰόντος αὐτοῦ ἐπὶ τὴν πεντηκόντερον
 ἐπεφημίζετο. ὁ δὲ οἱ ἠπείλησε, ἦν σόος ἀπονοστήσῃ, πολλόν
 μιν χρόνον παρθενεύεσθαι. ἡ δὲ ἡρήσατο ἐπιτελέα ταῦτα
 γενέσθαι· βούλεσθαι γὰρ παρθενεύεσθαι πλέω χρόνον ἢ τοῦ **10**
 πατρὸς ἐστερηῆσθαι. Πολυκράτης δὲ πάσης συμβουλίας ἀλογή- **125**
 σας ἔπλωε παρὰ τὸν Ὀροίτην, ἅμα ἀγόμενος ἄλλους τε πολλοὺς
 τῶν ἐταίρων, ἐν δὲ δὴ καὶ Δημοκίδεα τὸν Καλλιφῶντος Κροτω-

125 νιήτην ἄνδρα, ἱητρόν τε ἔοντα καὶ τὴν τέχνην ἀσκέοντα ἄριστα
 5 τῶν κατ' ἑωυτόν. ἀπικόμενος δὲ ἐς τὴν Μαγνησίην ὁ Πολυ-
 κράτης διεφθάρη κακῶς, οὔτε ἑωυτοῦ ἀξίως οὔτε τῶν ἑωυτοῦ
 φρονημάτων· ὅτι γὰρ μὴ οἱ Συρηκοσίων γενόμενοι τύραννοι, οὐδὲ
 εἰς τῶν ἄλλων Ἑλληνικῶν τυράννων ἀξίός ἐστι Πολυκράτει
 μεγαλοπρεπείην συμβληθῆναι. ἀποκτείνας δέ μιν οὐκ ἀξίως
 10 ἀπηγγήσιος Ὀροίτης ἀνεσταύρωσε· τῶν δὲ οἱ ἐπομένων ὅσοι
 μὲν ἦσαν Σάμιοι, ἀπῆκε, κελεύων σφέας ἑωυτῷ χάριν εἶδέναι
 ἔοντας ἐλευθέρους, ὅσοι δὲ ἦσαν ξεῖνοί τε καὶ δοῦλοι τῶν ἐπο-
 μένων, ἐν ἀνδραπόδων λόγῳ ποιούμενος εἶχε. Πολυκράτης δὲ
 ἀνακρεμάμενος ἐπετέλεε πᾶσαν τὴν ὄψιν τῆς θυγατρὸς· ἐλοῦτο
 15 μὲν γὰρ ὑπὸ τοῦ Διός, ὅκως υἱοί, ἐχρίετο δὲ ὑπὸ τοῦ ἡλίου ἀνιείς
 αὐτὸς ἐκ τοῦ σώματος ἱκμάδα. Πολυκράτεος μὲν δὴ αἱ πολλαὶ
 εὐτυχίαι ἐς τοῦτο ἐτελεύτησαν, τῇ οἱ Ἀμασις ὁ Αἰγύπτου
 βασιλεὺς προεμαντεύσατο.

126 Χρόνῳ δὲ οὐ πολλῷ ὕστερον καὶ Ὀροίτην Πολυκράτεος
 τίσιες μετῆλθον. μετὰ γὰρ τὸν Καμβύσεω θάνατον καὶ τῶν
 μάγων τὴν βασιληϊὴν μένων ἐν τῇσι Σάρδισι Ὀροίτης ὠφέλεε
 μὲν οὐδὲν Πέρσας ὑπὸ Μήδων ἀπαραιρημένους τὴν ἀρχήν, ὁ δὲ
 5 ἐν ταύτῃ τῇ ταραχῇ κατὰ μὲν ἔκτεινε Μιτροβάτεια τὸν ἐκ
 Δασκυλείου ὑπαρχον, ὅς οἱ ὠνείδισε τὰ ἐς Πολυκράτεια ἔχοντα,
 κατὰ δὲ τοῦ Μιτροβάτew τὸν παῖδα Κρανάσπην, ἄνδρας ἐν
 Πέρσῃσι δοκίμους· ἄλλα τε ἐξύβρισε παντοῖα καὶ τινα ἀγγε-
 ληφόρον Δαρείου ἐλθόντα παρ' αὐτόν, ὥς οὐ πρὸς ἡδονὴν οἱ
 10 ἦν τὰ ἀγγελλλόμενα, κτείνει μιν ὀπίσω κομιζόμενον ἄνδρας οἱ
 ὑπείσας κατ' ὁδόν, ἀποκτείνας δέ μιν ἠφάνισε αὐτῷ ἵππῳ.

127 Δαρείος δὲ ὥς ἔσχε τὴν ἀρχήν, ἐπεθύμει τὸν Ὀροίτην τίσασθαι
 πάντων τέ τῶν ἀδικημάτων εἵνεκεν καὶ μάλιστα Μιτροβάτew
 καὶ τοῦ παιδός. ἐκ μὲν δὴ τῆς ἰθέης στρατὸν ἐπ' αὐτόν οὐκ
 ἐδόκεε πέμπειν ἅτε οἱ οἰδεόντων ἔτι τῶν πρηγμάτων, καὶ νεωστὶ
 5 ἔχων τὴν ἀρχήν, καὶ τὸν Ὀροίτην μεγάλην τὴν ἰσχὺν πυνθανό-
 μενος ἔχειν, τὸν χίλιοι μὲν Περσέων ἐδορυφόρεον, εἶχε δὲ
 νομὸν τόν τε Φρύγιον καὶ Λύδιον καὶ Ἰωνικόν. πρὸς ταῦτα

δὴ ὦν ὁ Δαρείος τάδε ἐμηχανήσατο· συγκαλέσας Περσέων τοὺς 127
 δοκιμωτάτους ἔλεγέ σφι τάδε· ὦ Πέρσαι, τίς ἂν μοι τοῦτο
 ὑμέων ὑποστὰς ἐπιτελέσειε σοφίῃ καὶ μὴ βίῃ τε καὶ ὀμίλῳ; 10
 ἔνθα γὰρ σοφίης δεῖ, βίης ἔργον οὐδέν. ὑμέων δὴ ὦν τίς ἂν
 μοι Ὀροίτην ἢ ζῶοντα ἀγάγοι ἢ ἀποκτείνειε; ὃς ὠφέλησε μὲν
 κω Πέρσας οὐδέν, κακὰ δὲ μεγάλα ἔοργε· τοῦτο μὲν δύο ἡμέων
 ἡῖστωσε, Μιτροβάτεά τε καὶ τὸν παῖδα αὐτοῦ, τοῦτο δὲ τοὺς
 ἀνακαλέοντας αὐτὸν καὶ πεμπομένους ὑπ' ἐμεῦ κτείνει, ὕβριν 15
 οὐκ ἀνασχετὸν φαίνων· πρὶν τι ὦν μέζον ἐξεργάσασθαί μιν
 Πέρσας κακὸν καταλαμπτέος ἐστὶ ἡμῖν θανάτῳ. Δαρείος μὲν 128
 ταῦτα ἐπειρώτα, τῶν δὲ ἄνδρες τριήκοντα ὑπέστησαν, αὐτὸς
 ἕκαστος ἐθέλων ποιεῖν ταῦτα. ἐρίζοντας δὲ Δαρείος κατελάμ-
 βανε κελεύων πάλλεσθαι· παλλομένων δὲ λαγχάνει ἐκ πάντων
 Βαγαῖος ὁ Ἀρτόντεω. λαχὼν δὲ ὁ Βαγαῖος ποιεῖ τοιάδε· 5
 βυβλία γραψάμενος πολλὰ καὶ περὶ πολλῶν ἔχοντα πρηγμάτων
 σφρηγίδά σφι ἐπέβαλε τὴν Δαρείου, μετὰ δὲ ἡῖε ἔχων ταῦτα
 ἐς τὰς Σάρδεις. ἀπικόμενος δὲ καὶ Ὀροίτεω ἐς ὅψιν ἐλθὼν τῶν
 βυβλίων ἐν ἕκαστον περιαιρέόμενος ἐδίδου τῷ γραμματιστῇ τῷ
 βασιλεῖ ἑπιλέγεσθαι· γραμματιστὰς δὲ βασιλεῖς οἱ πάντες 10
 ὕπαρχοι ἔχουσι· ἀποπειρεόμενος δὲ τῶν δορυφόρων ἐδίδου τὰ
 βυβλία ὁ Βαγαῖος, εἴ οἱ ἐνδεξαίατο ἀπόστασιν ἀπ' Ὀροίτεω.
 ὁρέων δὲ σφεας τά τε βυβλία σεβομένους μεγάλως καὶ τὰ λεγό-
 μενα ἐκ τῶν βυβλίων ἔτι μεζόνως, διδοῖ ἄλλο, ἐν τῷ ἐνῆν ἔπεα
 τοιάδε· ὦ Πέρσαι, βασιλεὺς Δαρείος ἀπαγορεύει ὑμῖν μὴ 15
 δορυφορέειν Ὀροίτην. Οἱ δὲ ἀκούσαντες τούτων μετῴκον οἱ τὰς
 αἰχμάς. ἰδὼν δὲ τοῦτό σφεας ὁ Βαγαῖος πειθομένους τῷ βυβλίῳ,
 ἐνθαῦτα δὴ θαρσήςας τὸ τελευταῖον τῶν βυβλίων διδοῖ τῷ
 γραμματιστῇ, ἐν τῷ ἐγγράπτῳ· Βασιλεὺς Δαρείος Πέρσῃσι
 τοῖσι ἐν Σάρδισι ἐντέλλεται κτείνειν Ὀροίτην. Οἱ δὲ δορυφόροι 20
 ὥς ἤκουσαν ταῦτα, σπασάμενοι τοὺς ἀκινάκας κτείνουσι παραυ-
 τικά μιν. οὕτω δὴ Ὀροίτην τὸν Πέρσῃ Πολυκράτεος τοῦ
 Σαμίου τίσιες μετῴκον.

Ἀπικομένων δὲ καὶ ἀνακομισθέντων τῶν Ὀροίτεω χρημάτων 129

- 129 ἔς τὰ Σοῦσα συνήνεικε χρόνῳ οὐ πολλῷ ὕστερον βασιλέα
 Δαρείον ἐν ἄγρῃ θηρῶν ἀποθρῶσκοντα ἀπ' ἵππου στραφῆναι
 τὸν πόδα. καὶ κως ἰσχυροτέρως ἐστράφη· ὁ γάρ οἱ ἀστρά-
 5 γαλος ἐξεχώρησε ἐκ τῶν ἄρθρων. νομίζων δὲ καὶ πρότερον
 περὶ ἑωυτὸν ἔχειν Αἰγυπτίων τοὺς δοκέοντας εἶναι πρώτους τὴν
 ἱητρικὴν τούτοις ἐχρᾶτο. οἱ δὲ στρεβλοῦντες καὶ βιώμενοι
 τὸν πόδα κακὸν μέζον ἐργάζοντο. ἐπ' ἐπτὰ μὲν δὴ ἡμέρας καὶ
 ἐπτὰ νύκτας ὑπὸ τοῦ παρεόντος κακοῦ ὁ Δαρείος ἀγρυπνίησι
 10 εἶχετο, τῇ δὲ δὴ ὀγδόῃ ἡμέρῃ ἔχοντί οἱ φλαύρως παρακούσας
 τις πρότερον ἔτι ἐν Σάρδισι τοῦ Κροτωνιήτεω Δημοκίδεος τὴν
 τέχνην ἀγγέλλει τῷ Δαρείῳ· ὁ δὲ ἄγειν μιν τὴν ταχίστην παρ'
 ἑωυτὸν ἐκέλευσε. τὸν δὲ ὡς ἐξεῦρον ἐν τοῖσι Ὀροίτεω ἀνδρα-
 πόδοις ὁκουδὴ ἀπημελημένον, παρήγον ἐς μέσον πέδας τε
 130 ἔλκοντα καὶ ῥάκεσι ἐσθημένον. Σταθέντα δὲ ἐς μέσον εἰρώτα
 ὁ Δαρείος τὴν τέχνην εἰ ἐπίσταιτο· ὁ δ' οὐκ ὑπεδέκετο, ἄρρω-
 δέων, μὴ ἑωυτὸν ἐκφήνας τὸ παράπαν τῆς Ἑλλάδος ἢ ἀπεστερη-
 μένος. κατεφάνη τε τῷ Δαρείῳ τεχνάζειν ἐπιστάμενος, καὶ
 5 τοὺς ἀγαγόντας αὐτὸν ἐκέλευσε μάστιγας τε καὶ κέντρα παρα-
 φέρειν ἐς τὸ μέσον. ὁ δὲ ἐνθαῦτα δὴ ὦν ἐκφαίνει, φῶς ἀτρεκέως
 μὲν οὐκ ἐπίστασθαι, ὁμιλήσας δὲ ἱητρῷ φλαύρως ἔχειν τὴν
 τέχνην. μετὰ δὲ ὡς οἱ ἐπέτρεψε, Ἑλληνικοῖσι ἰήμασι χρεό-
 10 μένος καὶ ἥπια μετὰ τὰ ἰσχυρὰ προσάγων ὕπνου τέ μιν λαγ-
 χάνειν ἐποίεε καὶ ἐν χρόνῳ ὀλίγῳ ὑγία μιν ἑόντα ἀπέδεξε,
 οὐδαμὰ ἔτι ἐλπίζοντα ἀρτίπουν ἔσεσθαι. δωρέεται δὴ μιν μετὰ
 ταῦτα ὁ Δαρείος πεδέων χρυσεῶν δύο ζεύγεσι· ὁ δὲ μιν ἐπείρετο,
 εἴ οἱ διπλήσιον τὸ κακὸν ἐπιτηδὲς νέμει, ὅτι μιν ὑγία ἐποίησε.
 ἡσθεὶς δὲ τῷ ἔπει ὁ Δαρείος ἀποπέμπει μιν παρὰ τὰς ἑωυτοῦ
 15 γυναῖκας. παράγοντες δὲ οἱ εὐνοῦχοι ἔλεγον πρὸς τὰς γυναῖκας,
 ὡς βασιλεῖ οὗτος εἴη ὃς τὴν ψυχὴν ἀπέδωκε. ὑποτύπτουσα δὲ
 αὐτέων ἐκάστη φιάλῃ ἐς τοῦ χρυσοῦ τὴν θήκην ἔδωρέετο τὸν
 Δημοκίδα, οὕτω δὴ τι δαψιλῇ δῶρεῃ, ὡς τοὺς ἀποπίπτοντας
 ἀπὸ τῶν φιαλέων στατήρας ἐπόμενος ὁ οἰκέτης, τῷ οὖνομα ἦν
 20 Σκίτων, ἀνελέγετο, καὶ οἱ χρήμα πολλόν τι χρυσοῦ συνελέχθη.

Ὁ δὲ Δημοκίδης οὗτος ὦδε ἐκ Κρότωνος ἀπιγμένος Πολυ- 131
 κράτει ὤμίλησε· πατρὶ συνείχετο ἐν Κρότῳ ὀργὴν χαλεπῶ·
 τοῦτον ἐπεῖτε οὐκ ἐδύνατο φέρειν, ἀπολιπὼν οἶχετο ἐς Αἴγιναν.
 καταστὰς δὲ ἐς ταύτην τῷ πρώτῳ ἔτει ὑπερεβάλετο τοὺς ἄλλους
 ἱητρούς, ἀσκευῆς περ ἐὼν καὶ ἔχων οὐδὲν τῶν ὅσα περὶ τὴν 5
 τέχνην ἐστὶ ἐργαλήϊα. καὶ μιν δευτέρῳ ἔτει ταλάντου
 Αἰγινῆται δημοσίῃ μισθοῦνται, τρίτῳ δὲ ἔτει Ἀθηναῖοι ἑκατὸν
 μνέων, τετάρτῳ δὲ ἔτει Πολυκράτης δυὼν ταλάντων. οὕτω μὲν
 ἀπῖκετο ἐς τὴν Σάμον. καὶ ἀπὸ τούτου τοῦ ἀνδρὸς οὐκ ἤκιστα
 Κροτωνιῆται ἱητροὶ εὐδοκίμησαν. [ἐγένετο γάρ ὦν τοῦτο, ὅτε 10
 πρῶτοι μὲν Κροτωνιῆται ἱητροὶ ἐλέγοντο ἀνὰ τὴν Ἑλλάδα εἶναι,
 δεύτεροι δὲ Κυρηναῖοι. κατὰ τὸν αὐτὸν δὲ χρόνον καὶ Ἀργεῖοι
 ἤκουον μουσικὴν εἶναι Ἑλλήνων πρῶτοι.] Τότε δὲ ὁ Δημοκί- 132
 δης ἐν τοῖσι Σούσοισι ἐξιησάμενος Δαρεῖον οἶκόν τε μέγιστον
 εἶχε καὶ ὁμοτράπεζος βασιλεῖ ἐγεγόνεε, πλήν τε ἐνδὸς τοῦ ἐς
 Ἑλληνας ἀπιέναι πάντα τὰ ἄλλα οἱ παρῆν. καὶ τοῦτο μὲν
 τοὺς Αἰγυπτίους ἱητρούς, οἳ βασιλέα πρότερον ἱεῦντο, μέλλον- 5
 τας ἀνασκολοπιεῖσθαι διότι ὑπὸ Ἑλληνος ἱητροῦ ἐσσώθησαν,
 τούτους βασιλέα παραιτησάμενος ἐρρύσατο, τοῦτο δὲ μάντιν
 Ἥλειον Πολυκράτει ἐπισπόμενον καὶ ἀπημελημένον ἐν τοῖσι
 ἀνδραπόδοισι ἐρρύσατο. ἦν δὲ μέγιστον πρῆγμα Δημοκίδης
 παρὰ βασιλεῖ.

10

Ἐν χρόνῳ δὲ ὀλίγῳ μετὰ ταῦτα τάδε ἄλλα συνήνεικε γενέ- 133
 σθαι· Ἀτόσση τῇ Κύρου μὲν θυγατρὶ, Δαρεῖου δὲ γυναικὶ ἐπὶ
 τοῦ μαστοῦ ἔφνυμα, μετὰ δὲ ἐκραγὲν ἐνέμετο πρόσω. ὅσον
 μὲν δὴ χρόνον ἦν ἔλασσον, ἡ δὲ κρύπτουσα καὶ αἰσχυνομένη
 ἔφραζε οὐδενί, ἐπεῖτε δὲ ἐν κακῷ ἦν, μετεπέμψατο τὸν Δημοκίδα, 5
 καὶ οἱ ἐπέδεξε. ὁ δὲ φὰς ὑγία ποιήσκειν ἐξορκοῖ μιν ἢ μὲν οἱ
 ἀντυπουργήσκειν ἐκείνην τοῦτο, τὸ ἂν αὐτῆς δεηθῇ, δεήσεσθαι
 δὲ οὐδενὸς τῶν ὅσα ἐς αἰσχύνην ἐστὶ φέροντα. Ὡς δὲ ἄρα μιν 134
 μετὰ ταῦτα ἱεόμενος ὑγία ἀπέδεξε, ἐνθαῦτα δὴ διδαχθεῖσα ὑπὸ
 τοῦ Δημοκίδεος ἡ Ἀτοσσα προσέφερε ἐν τῇ κοίτῃ Δαρείῳ
 λόγον τοιόνδε· ὦ βασιλεῦ, ἔχων δύναμιν τοσαύτην κάτῃσαι,

- 134 οὔτε τι ἔθνος προσκτώμενος οὔτε δύναμιν Πέρσῃσι. οἶκός δέ
 6 ἔστι ἄνδρα καὶ νέον καὶ χρημάτων μεγάλων δεσπότην φαίνε-
 σθαί τι ἀποδεικνύμενον, ἵνα καὶ Πέρσαι ἐκμάθωσι, ὅτι ὑπ'
 ἀνδρὸς ἄρχονται. ἐπ' ἀμφοτέρα δέ τοι φέρει ταῦτα ποιεῖν, καὶ
 ἵνα σφέων Πέρσαι ἐπιστέωνται ἄνδρα εἶναι τὸν προεστέωτα,
 10 καὶ ἵνα τρίβωνται πολέμῳ μηδὲ σχολὴν ἄγοντες ἐπιβουλεύωσί
 τοι. νῦν γὰρ ἂν τι καὶ ἀποδέξαιο ἔργον, ἕως νέος εἰς ἡλικίην·
 αἰξανομένῳ γὰρ τῷ σώματι συναύξονται καὶ αἱ φρένες, γηράσ-
 κοντι δὲ συγγηράσκουσι καὶ ἐς τὰ πρήγματα πάντα ἀπαμβλύ-
 νονται. Ἡ μὲν δὴ ταῦτα ἐκ διδαχῆς ἔλεγε, ὁ δ' ἀμείβεται
 15 τοισίδε· ὦ γύναι, πάντα, ὅσαπερ αὐτὸς ἐπινοέω ποιήσῃς,
 εἴρηκας· ἐγὼ γὰρ βεβούλευμαι ζεύξας γέφυραν ἐκ τῆσδε τῆς
 ἡπείρου ἐς τὴν ἑτέραν ἡπειρον ἐπὶ Σκύθας στρατεύεσθαι· καὶ
 ταῦτα ὀλίγου χρόνου ἔσται τελεόμενα. Λέγει "Ατοσσα τάδε·
 "Ορα νυν, ἐπὶ Σκύθας μὲν τὴν πρώτην ἵεναι ἕασον· οὗτοι γάρ,
 20 ἐπεὰν σὺ βούλῃ, ἔσονταιί τοι· σὺ δέ μοι ἐπὶ τὴν Ἑλλάδα
 στρατεύεσθαι. ἐπιθυμέω γάρ, λόγῳ πυνθανομένη, Λακαίνας
 τέ μοι γενέσθαι θεραπαίνας καὶ Ἀργεῖας καὶ Ἀττικὰς καὶ
 Κορινθίας. ἔχεις δὲ ἄνδρα ἐπιτηδεώτατον ἀνδρῶν πάντων
 δέξαι τε ἕκαστα τῆς Ἑλλάδος καὶ κατηγήσασθαι τούτον, ὅς
 25 σευ τὸν πόδα ἐξιήσατο. Ἀμείβεται Δαρεῖος· ὦ γύναι, ἐπεὶ
 τοίνυν τοι δοκέει τῆς Ἑλλάδος ἡμέας πρῶτα ἀποπειρᾶσθαι,
 κατασκόπους μοι δοκέει Περσέων πρῶτον ἄμεινον εἶναι ὁμοῦ
 τούτῳ τῷ σὺ λέγεις πέμψαι ἐς αὐτούς, οἳ μαθόντες καὶ ἰδόντες
 ἕκαστα αὐτῶν ἐξαγγελέουσι ἡμῖν· καὶ ἔπειτεν ἐξεπιστάμενος
 135 ἐπ' αὐτοὺς τρέψομαι. Ταῦτα εἶπε καὶ ἅμα ἔπος τε καὶ ἔργον
 ἐποίησε. ἐπείτε γὰρ τάχιστα ἡμέρη ἐπέλαμψε, καλέσας Περ-
 σέων ἄνδρας δοκίμους πεντεκαίδεκα ἐνετέλλετό σφι ἐπομένους
 Δημοκῆδεϊ διεξελθεῖν τὰ παραθαλάσσια τῆς Ἑλλάδος, ὅπως τε
 5 μὴ διαδρῆσεται σφεας ὁ Δημοκῆδης, ἀλλὰ μιν πάντως ὀπίσω
 ἀπάξουσιν. ἐντειλάμενος δὲ τούτοις ταῦτα, δεύτερα καλέσας
 αὐτὸν Δημοκῆδεα ἐδέετο αὐτοῦ, ὅπως ἐξηγησάμενος πᾶσαν καὶ
 ἐπιδέξας τὴν Ἑλλάδα τοῖσι Πέρσῃσι ὀπίσω ἦξει· δῶρα δέ μιν

τῇ πατρὶ καὶ τοῖσι ἀδελφείοις ἐκέλευε πάντα τὰ ἐκείνου ἐπιπλα 135
 λαβόντα ἄγειν, φὰς ἄλλα οἱ πολλαπλήσια ἀντιδώσειν· πρὸς 10
 δὲ ἐς τὰ δῶρα ὀλκάδα οἱ ἔφη συμβαλέεσθαι πλήσας ἀγαθῶν
 παντοίων, τὴν ἅμα οἱ πλεύσεσθαι. Δαρείος μὲν δὴ, δοκέειν
 ἔμοι, ἀπ' οὐδενὸς δολεροῦ νόου ἐπηγγέλλετό οἱ ταῦτα, Δημο-
 κήδης δὲ δείσας, μή εὖ ἐκπειρῶτο Δαρείος, οὔτι ἐπιδραμῶν
 πάντα τὰ διδόμενα ἐδέκετο, ἀλλὰ τὰ μὲν ἑωυτοῦ κατὰ χώραν 15
 ἔφη καταλείψειν, ἵνα ὀπίσω σφέα ἀπελθὼν ἔχοι, τὴν μέντοι
 ὀλκάδα, τὴν οἱ Δαρείος ἐπηγγέλλετο ἐς τὴν δωρεὴν τοῖσι ἀδελ-
 φείοις, δέκεσθαι ἔφη. ἐντειλάμενος δὲ καὶ τούτῳ ταῦτα ὁ
 Δαρείος ἀποστέλλει αὐτοὺς ἐπὶ θάλασσαν. Καταβάντες δ' 136
 οὗτοι ἐς Φοινίκην καὶ Φοινίκης ἐς Σιδῶνα πόλιν αὐτίκα μὲν
 τριήρας δύο ἐπλήρωσαν, ἅμα δὲ αὐτῇσι καὶ γαυλὸν μέγαν
 παντοίων ἀγαθῶν· παρεσκευασμένοι δὲ πάντα ἔπλων ἐς τὴν
 Ἑλλάδα, προσίσχοντες δὲ αὐτῆς τὰ παραθαλάσσια ἐθηεῖντο 5
 καὶ ἀπεγράφοντο, ἐς ὃ τὰ πολλὰ αὐτῆς καὶ οὐνομαστὰ θηησά-
 μνοι ἀπίκοντο τῆς Ἰταλίας ἐς Τάραντα. ἐνθαῦτα δὲ ἐκ ῥησ-
 τώνης τῆς Δημοκῆδεος Ἀριστοφιλίδης τῶν Ταραντίνων ὁ
 βασιλεὺς τοῦτο μὲν τὰ πηδάλια παρέλυσεν τῶν Μηδικῶν νεῶν,
 τοῦτο δὲ αὐτοὺς τοὺς Πέρσας ἔρξε ὥς κατασκόπους δῆθεν ἑόντας· 10
 ἐν ᾧ δὲ οὗτοι ταῦτα ἔπασχον, ὁ Δημοκῆδης ἐς τὴν Κρότωνα
 ἀπικνέεται. ἀπιγμένου δὲ ἤδη τούτου ἐς τὴν ἑωυτοῦ ὁ Ἀρι-
 στοφιλίδης ἔλυσεν τοὺς Πέρσας, καὶ τὰ παρέλαβε τῶν νεῶν
 ἀπέδωκέ σφι. Πλώοντες δὲ ἐνθεῦτεν οἱ Πέρσαι καὶ διώκοντες 137
 Δημοκῆδεα ἀπικνέονται ἐς τὴν Κρότωνα, εἰρόντες δέ μιν ἀγορά-
 ζοντα ἄπτοντο αὐτοῦ. τῶν δὲ Κροτωνιητέων οἱ μὲν καταρ-
 ρωδέοντες τὰ Περσικὰ πρήγματα προῖεναι ἐτοῖμοι ἦσαν, οἱ δὲ
 ἀντάπτοντό τε καὶ τοῖσι σκυτάλοις ἔπαιον τοὺς Πέρσας προ- 5
 ἰσχομένους ἔπεα τάδε· "Ἄνδρες Κροτωνιῆται, ὁρᾶτε τὰ ποίετε·
 ἄνδρα βασιλέος δρηπέτην γενόμενον ἐξαιρέεσθε. κῶς ταῦτα
 βασιλεῖ Δαρείῳ ἐκκρήσει περινβρίσθαι; κῶς δὲ ὑμῖν τὰ ποιεί-
 μενα ἔξει καλῶς, ἣν ἀπέλησθε ἡμέας; ἐπὶ τίνα δὲ τῆσδε προ-
 τέρην στρατευσόμεθα πόλιν; τίνα δὲ προτέρην ἀνδραποδίζε- 10

- 137 σθαι πειρησόμεθα; Ταῦτα λέγοντες τοὺς Κροτωνιήτας οὐκ ὦν
ἔπειθον, ἀλλ' ἐξαιρεθέντες τε τὸν Δημοκῆδεα καὶ τὸν γαυλόν,
τὸν ἅμα ἤγοντο, ἀπαίρεθέντες ἀπέπλων ὀπίσω ἐς τὴν Ἀσίην,
οὐδ' ἔτι ἐξήτησαν τὸ προσωτέρω τῆς Ἑλλάδος ἀπικόμενοι
15 ἐκμαθεῖν, ἐστερημένοι τοῦ ἡγεμόνος. τοσόνδε μέντοι ἐνετεί-
λατό σφι Δημοκῆδης ἀναγομένοισι, κελεύων εἰπεῖν σφέας
Δαρείῳ, ὅτι ἄρμοσται τὴν Μίλωνος θυγατέρα Δημοκῆδης
γυναικα. τοῦ γὰρ δὴ παλαιστῆω Μίλωνος ἦν οὖνομα πολλὸν
παρὰ βασιλεῖ. κατὰ δὴ τοῦτό μοι δοκείει σπεῦσαι τὸν γάμον
20 τοῦτον τελέσας χρήματ' ἀγάλια Δημοκῆδης, ἵνα φανῇ πρὸς
138 Δαρείου ἔων καὶ ἐν τῇ ἐνυτοῦ δόκιμος. Ἀναχθέντες δὲ ἐκ τῆς
Κρότωνος οἱ Πέρσαι ἐκπίπτουσι τῇσι νηυσὶ ἐς Ἰηπυγίην, καὶ
σφῆας δουλεύοντας ἐνθαῦτα Γίλλος ἀνὴρ Ταραντῖνος φυγὰς
ῥυσάμενος ἀπήγαγε παρὰ βασιλέα Δαρείον. ὁ δὲ ἀντὶ τούτων
5 ἐτοῖμος ἦν διδόναι τοῦτο ὃ τι βούλοιτο αὐτός. Γίλλος δὲ
αἰρέεται κάτοδόν οἱ ἐς Τάραντα γενέσθαι, προσηγγησάμενος
τὴν συμφορὴν· ἵνα δὲ μὴ συνταράξῃ τὴν Ἑλλάδα, ἣν δι'
αὐτὸν στόλος μέγας πλώῃ ἐπὶ τὴν Ἰταλίην, Κνιδίους μούρους
ἀποχρᾶν οἱ ἔφη τοὺς κατάγοντας γίνεσθαι, δοκέων ἀπὸ τούτων
10 ἔόντων τοῖσι Ταραντῖνοισι φίλων μάλιστα δὴ τὴν κάτοδόν οἱ
ἔσεσθαι. Δαρείος δὲ ὑποδεξάμενος ἐπετέλεε· πέμψας γὰρ ἄγ-
γελον ἐς Κνίδον κατάγειν σφέας ἐκέλευε Γίλλον ἐς Τάραντα·
πειθόμενοι δὲ Δαρείῳ Κνιδιοὶ Ταραντῖνους οὐκ ὦν ἔπειθον,
βίην δὲ ἀδύνατοι ἦσαν προσφέρειν. ταῦτα μὲν νυν οὕτω
15 ἐπρήχθη, οὗτοι δὲ πρῶτοι ἐκ τῆς Ἀσίας ἐς τὴν Ἑλλάδα ἀπί-
κοντο Πέρσαι, καὶ οὗτοι διὰ τοιόνδε πρῆγμα κατάσκοποι
ἐγένοντο.
- 139 ΜΕΤΑ δὲ ταῦτα Σάμον βασιλεὺς Δαρείος αἰρέει, πολίων
πασέων πρώτην Ἑλληνίδων καὶ βαρβάρων, διὰ τοιήνδε τινὰ
αἰτίην· Καμβύσει τοῦ Κύρου στρατευομένου ἐπ' Αἴγυπτον
ἄλλοι τε συχνοὶ ἐς τὴν Αἴγυπτον ἀπίκοντο Ἑλλήνων, οἱ μὲν,
5 ὥς οἰκός, κατ' ἐμπορίην, οἱ δὲ στρατευόμενοι, οἱ δὲ τινες καὶ
αὐτῆς τῆς χώρας θεηταί, τῶν ἦν καὶ Συλοσῶν ὁ Αἰιάκεος,

Πολυκράτεος τε ἔων ἀδελφεὸς καὶ φεύγων ἐκ Σάμον. τοῦτον 139
 τὸν Συλοσῶντα κατέλαβε εὐτυχίῃ τις τοιήδε· λαβὼν χλανίδα
 καὶ περιβαλόμενος πυρρὴν ἡγόραξε ἐν τῇ Μέμφι. ἰδὼν δὲ
 αὐτὸν Δαρεῖος, δορυφόρος τε ἔων Καμβύσεω καὶ λόγου οὐδενός 10
 κω μεγάλου, ἐπεθύμησε τῆς χλανίδος καὶ αὐτὴν προσελθὼν
 ὠνέετο. ὁ δὲ Συλοσῶν ὀρέων τὸν Δαρεῖον μεγάλως ἐπιθυμέοντα
 τῆς χλανίδος θείῃ τύχῃ χρεόμενος λέγει· Ἐγὼ ταύτην πωλέω
 μὲν οὐδενὸς χρήματος, δίδωμι δὲ ἄλλως, εἴπερ οὕτω δεῖ γενέσθαι
 πάντως τοι. αἰνέσας ταῦτα ὁ Δαρεῖος παραλαμβάνει τὸ εἶμα. 15
 Ὁ μὲν δὴ Συλοσῶν ἠπίστατό οἱ τοῦτο ἀπολωλέναι δι' εὐήθειαν, 140
 ὥς δὲ τοῦ χρόνου προβαίνοντος Καμβύσης τε ἀπέθανε καὶ τῷ
 μάγῳ ἐπ' ἀνέστησαν οἱ ἐπτὰ καὶ ἐκ τῶν ἐπτὰ Δαρεῖος τὴν βα-
 σιληΐην ἔσχε, πυνθάνεται ὁ Συλοσῶν, ὥς ἡ βασιληΐη περιελη-
 λύθοι ἐς τοῦτον τὸν ἄνδρα, τῷ κοτε αὐτὸς ἔδωκε ἐν Αἰγύπτῳ 5
 δεηθέντι τὸ εἶμα. ἀναβὰς δὲ ἐς τὰ Σοῦσα ἔζητο ἐς τὰ πρόθυρα
 τῶν βασιλέως οἰκίῶν καὶ ἔφη Δαρεῖου εὐεργέτης εἶναι. ἀγ-
 γέλλει ταῦτα ἀκούσας ὁ πυλourὸς τῷ βασιλεῖ· ὁ δὲ θωμάσας
 λέγει πρὸς αὐτόν· Καὶ τίς ἐστι Ἑλλήνων εὐεργέτης, τῷ ἐγὼ
 προαιδέομαι, νεωστὶ μὲν τὴν ἀρχὴν ἔχων; ἀναβέβηκε δ' ἢ τις 10
 ἢ οὐδεὶς κω παρ' ἡμέας αὐτῶν, ἔχω δὲ χρέος εἰπεῖν οὐδὲν ἀνδρὸς
 Ἑλληνος· ὅμως δὲ αὐτὸν παράγετε ἔσω, ἵνα εἰδῶ, τί ἐθέλων
 λέγει ταῦτα. Παρῆγε ὁ πυλourὸς τὸν Συλοσῶντα· στάντα δὲ
 ἐς μέσον εἰρώτεον οἱ ἐρμηνέες, τίς τε εἶη καὶ τί ποιήσας εὐερ-
 γέτης φησὶ εἶναι βασιλέως. εἶπε ὦν ὁ Συλοσῶν πάντα τὰ περὶ 15
 τὴν χλανίδα γενόμενα, καὶ ὥς αὐτὸς εἶη ἐκεῖνος ὁ δούς. ἀμεί-
 βεται πρὸς ταῦτα Δαρεῖος· ὦ γενναιότατε ἀνδρῶν, σὺ ἐκεῖνος
 εἶς, ὃς ἐμοὶ οὐδεμίαν ἔχοντί κω δύναμιν ἔδωκας, εἰ καὶ σμικρά,
 ἀλλ' ὦν ἴση γε ἡ χάρις ὁμοίως, ὥς εἰ νῦν κοθέν τι μέγα λά-
 βοιμι. ἀντ' ὦν τοι χρυσὸν καὶ ἄργυρον ἄπλετον δίδωμι, ὥς μὴ 20
 κοτέ τοι μεταμελήσῃ Δαρεῖον τὸν Ὑστάσπεος εὖ ποιήσαντι.
 Λέγει πρὸς ταῦτα ὁ Συλοσῶν· Ἐμοὶ μήτε χρυσόν, ὦ βασιλεῦ,
 μήτε ἄργυρον δίδου, ἀλλ' ἀνασώσάμενός μοι τὴν πατρίδα
 Σάμον, τὴν νῦν ἀδελφεοῦ τοῦ ἐμοῦ Πολυκράτεος ἀποθανόντος

- 140 ὑπ' Ὀροίτεω ἔχει δοῦλος ἡμέτερος, ταύτην μοι δὸς ἄνευ τε
 141 φόνου καὶ ἐξανδραποδίσιος. Ταῦτα ἀκούσας Δαρείος ἀπέστειλλε
 στρατιήν τε καὶ στρατηγὸν Ὀτάνην ἀνδρῶν τῶν ἐπτα γενό-
 μενον, ἐντειλάμενος, ὅσων ἐδεήθη ὁ Συλοσῶν, ταῦτά οἱ ποιεῖν
 ἐπιτελέα. καταβὰς δὲ ἐπὶ τὴν θάλασσαν ὁ Ὀτάνης ἔστειλλε
 142 τὴν στρατιήν. Τῆς δὲ Σάμου Μαιάνδριος ὁ Μαιανδρίου εἶχε τὸ
 κράτος, ἐπιτροπαίην παρὰ Πολυκράτεος λαβὼν τὴν ἀρχήν. τῷ
 δικαιοτάτῳ ἀνδρῶν βουλομένῳ γενέσθαι οὐκ ἐξεγένετο. ἐπειδὴ
 γάρ οἱ ἐξηγγέλθη ὁ Πολυκράτεος θάνατος, ἐποίεε τοιάδε·
 5 πρῶτα μὲν Διδὸς Ἐλευθερίου βωμὸν ἰδρύσατο, καὶ τέμενος περὶ
 αὐτὸν οὗρισε τοῦτο, τὸ νῦν ἐν τῷ προαστείῳ ἐστί, μετὰ δὲ ὥς
 οἱ ἐπεποιήτο, ἐκκλησίην συναγείρας πάντων τῶν ἀστών ἔλεξε
 τάδε· Ἐμοὶ, ὥς ἴστε καὶ ὑμεῖς, σκῆπτρον καὶ δύναμις πᾶσα ἡ
 Πολυκράτεος ἐπιτέτραπται, καὶ μοι παρέχει νῦν ὑμέων ἄρχειν·
 10 ἐγὼ δὲ τὰ τῷ πέλας ἐπιπλήσσω, αὐτὸς κατὰ δύναμιν οὐ ποιήσω·
 οὔτε γάρ μοι Πολυκράτης ἤρεσκε δεσπόζων ἀνδρῶν ὁμοίων
 ἑωυτῷ οὔτε ἄλλος, ὅστις τοιαῦτα ποιεῖ. Πολυκράτης μὲν νῦν
 ἐξέπλησε μοῖραν τὴν ἑωυτοῦ, ἐγὼ δὲ ἐς μέσον τὴν ἀρχὴν τιθεὶς
 ἰσονομίην ὑμῖν προαγορεύω. τοσάδε μέντοι δικαίῳ γέρεα
 15 ἐμεωυτῷ γενέσθαι, ἐκ μὲν γε τῶν Πολυκράτεος χρημάτων ἐξ-
 αίρετα ἐξ τάλαντά μοι γενέσθαι, ἱρωσύνην δὲ πρὸς τούτοισι
 αἰρέομαι αὐτῷ τέ μοι καὶ τοῖσι ἀπ' ἐμεῦ αἰεὶ γινομένοισι τοῦ
 Διδὸς τοῦ Ἐλευθερίου, τῷ αὐτὸς τε ἱρὸν ἰδρυσάμην καὶ τὴν
 ἐλευθερίην ὑμῖν περιτίθηναι. Ὁ μὲν δὴ ταῦτα τοῖσι Σαμίοισι
 20 ἐπηγγέλλετο, τῶν δέ τις ἐξαναστὰς εἶπε· Ἄλλ' οὐδ' ἄξιός ἐστι
 σύ γε ἡμέων ἄρχειν, γεγονώς τε κακῶς καὶ ἔων ὄλεθρος, ἀλλὰ
 143 μᾶλλον ὅκως λόγον δώσεις τῶν μετεχείρισας χρημάτων. Ταῦτα
 εἶπε ἔων ἐν τοῖσι ἀστοῖσι δόκιμος, τῷ οὖνομα ἦν Τελέσαρχος.
 Μαιάνδριος δὲ νόῳ λαβὼν, ὥς εἰ μετήσει τὴν ἀρχήν, ἄλλος
 τις ἀντ' αὐτοῦ τύραννος καταστήσεται, οὐ δὴ ἔτι ἐν νόῳ εἶχε
 5 μετιέναι αὐτήν, ἀλλ' ὥς ἀνεχώρησε ἐς τὴν ἀκρόπολιν, μετα-
 πεμπόμενος ἓνα ἕκαστον, ὥς δὴ λόγον τῶν χρημάτων δώσων,
 συνέλαβέ σφεας καὶ κατέδησε. οἱ μὲν δὴ ἐδεδέατο, Μαιάνδριον

δὲ μετὰ ταῦτα κατέλαβε νοῦσος. ἐλπίζων δέ μιν ἀποθανέεσθαι 143
 ὁ ἀδελφεός, τῷ οὐνομα ἦν Λυκάρητος, ἵνα εὐπετεστέρως κατά-
 σχη τὰ ἐν τῇ Σάμῳ πρήγματα, κατακτείνει τοὺς δεσμώτας 10
 πάντας· οὐ γὰρ δὴ, ὥς οἴκασι, ἐβούλοντο εἶναι ἐλεύθεροι.
 Ἐπειδὴ ὦν ἀπίκοντο ἐς τὴν Σάμον οἱ Πέρσαι κατάγοντες Συλο- 144
 σῶντα, οὔτε τίς σφι χεῖρας ἀνταίρεται, ὑπόσπονδοί τε ἔφασαν
 εἶναι ἐτοῖμοι οἱ τοῦ Μαιανδρίου στασιῶται καὶ αὐτὸς Μαιάν-
 δριος ἐκχωρήσαι ἐκ τῆς νήσου. καταινέσαντος δ' ἐπὶ τούτοισι
 Οτάνεω καὶ σπεισαμένου τῶν Περσέων οἱ πλείστου ἄξιοι θρό- 5
 νους θέμενοι κατεναντίον τῆς ἀκροπόλιος ἐκατέατο. Μαιανδρίῳ 145
 δὲ τῷ τυράννῳ ἦν ἀδελφεὸς ὑπομαργότερος, τῷ οὐνομα ἦν
 Χαρίλεως· οὗτος ὀτιδὴ ἐξαμαρτῶν ἐν γοργύρῃ ἐδέδετο· καὶ
 δὴ τότε ἐπακούσας τε τὰ πρησσόμενα καὶ διακύψας διὰ τῆς
 γοργύρης, ὥς εἶδε τοὺς Πέρσας εἰρηναίως κατημένους, ἐβόα τε 5
 καὶ ἔφη λέγων Μαιανδρίῳ θέλειν ἐλθεῖν ἐς λόγους. ἐπακούσας
 δὲ ὁ Μαιάνδριος λύσαντας αὐτὸν ἐκέλευε ἄγειν παρ' ἐωυτόν.
 ἐς δὲ ἤχθη τάχιστα, λαιδορέων τε καὶ κακίζων μιν ἀνέπειθε
 ἐπιθέσθαι τοῖσι Πέρσησι, λέγων τοιάδε· Ἐμὲ μὲν, ὦ κάκιστε
 ἀνδρῶν, ἔοντα σεωυτοῦ ἀδελφεὸν καὶ ἀδικήσαντα οὐδὲν ἄξιον 10
 δεσμοῦ δήσας γοργύρης ἠξίωσας, ὀρέων δὲ τοὺς Πέρσας ἐκβάλ-
 λοντάς τέ σε καὶ ἄνοικον ποιέοντας οὐ τολμᾶς τίσασθαι, οὕτω
 ὅτ' ἐόντας εὐπετέας χειρωθῆναι; ἀλλ' εἴ τοι σύ σφεας καταρ-
 μύδηκας, ἐμοὶ δὲ τοὺς ἐπικούρους, καὶ σφεας ἐγὼ τιμωρήσομαι
 τῆς ἐνθάδε ἀπίξιος· αὐτὸν δὲ σε ἐκπέμψαι ἐκ τῆς νήσου ἐτοῖμός 15
 αἶμι. Ταῦτα ἔλεξε ὁ Χαρίλεως· Μαιάνδριος δὲ ὑπέλαβε τὸν 146
 λόγον, ὥς μὲν ἐγὼ δοκέω, οὐκ ἐς τοῦτο ἀφροσύνης ἀπικόμενος
 ὥς δόξαι τὴν ἐωυτοῦ δύναμιν περιέσεσθαι τῆς βασιλέως, ἀλλὰ
 φθονήσας μᾶλλον Συλοσῶντι, εἰ ἀπονητὶ ἔμελλε ἀπολάμψε-
 σθαι ἀκέραιον τὴν πόλιν. ἐρεθίσας ὦν τοὺς Πέρσας ἤθελε ὥς 5
 ἀσθενέστατα ποιῆσαι τὰ Σάμια πρήγματα καὶ οὕτω παρα-
 διδόναι, εὖ ἐξεπιστάμενος, ὥς παθόντες οἱ Πέρσαι κακῶς προσ-
 εμπικρανέεσθαι ἔμελλον τοῖσι Σαμίοις, εἰδώς τε ἐωυτῷ ἀσφα-
 λέα ἔκδυσιν ἑοῦσαν ἐκ τῆς νήσου τότε, ἐπεὰν αὐτὸς βούληται·

- 146** ἐπεποίητο γάρ οἱ κρυπτὴ διῶρυξ ἐν τῆς ἀκροπόλιος φέρουσα
 11 ἐπὶ θάλασσαν. αὐτὸς μὲν δὴ ὁ Μαιάνδριος ἐκπλώει ἐκ τῆς
 Σάμου, τοὺς δὲ ἐπικούρους πάντας ὀπλίσας ὁ Χαρίλεως καὶ
 ἀναπετάσας τὰς πύλας ἐξῆκε ἐπὶ τοὺς Πέρσας οὔτε προσ-
 δεκομένους τοιοῦτο οὐδὲν δοκέοντάς τε δὴ πάντα συμβεβάναι.
 15 ἔμπεσόντες δὲ οἱ ἐπίκουροι τῶν Περσέων τοὺς διφροφορομένους
 τε καὶ λόγον πλείστου ἑόντας ἔκτεινον. καὶ οὗτοι μὲν ταῦτα
 ἐποίουν, ἡ δὲ ἄλλη στρατιὴ ἡ Περσικὴ ἐπεβώθει, πιεζόμενοι δὲ
147 οἱ ἐπίκουροι ὀπίσω κατειλήθησαν ἐς τὴν ἀκρόπολιν. Ὅτάνης
 δὲ ὁ στρατηγὸς ἰδὼν πάθος μέγα Πέρσας πεπονθότας ἐντολάς
 τε, τὰς Δαρείους ἀποστέλλων ἐνετέλλετο, μήτε κτείνειν μηδένα
 Σαμίων μήτε ἀνδραποδίζεσθαι, ἀπαθέα τε κακῶν ἀποδοῦναι
 5 τὴν νῆσον Συλοσῶντι, τούτων μὲν τῶν ἐντολέων μεμνημένος
 ἐπελανθάνετο, ὁ δὲ παρήγγειλε τῇ στρατιῇ πάντα, τὸν ἂν
 λάβωσι, καὶ ἄνδρα καὶ παῖδα, ὁμοίως κτείνειν. ἐνθαῦτα τῆς
 στρατιῆς οἱ μὲν τὴν ἀκρόπολιν ἐπολιόρκεον, οἱ δὲ ἔκτεινον
 πάντα τὸν ἐμποδῶν γινόμενον, ὁμοίως ἔν τε ἱρῷ καὶ ἔξω ἱροῦ.
148 Μαιάνδριος δ' ἀποδρὰς ἐκ τῆς Σάμου ἐκπλώει ἐς Λακεδαίμονα·
 ἀπικόμενος δ' ἐς αὐτὴν καὶ ἀνενεικόμενος τὰ ἔχων ἐξεχώρησε,
 ἐποίεε τοιάδε· ὅκως ποτήρια ἀργύρεά τε καὶ χρύσεια προθέοιτο,
 οἱ μὲν θεράποντες αὐτοῦ ἐξέσμων αὐτά, ὁ δὲ ἂν τὸν χρόνον
 5 τοῦτον τῷ Κλεομένει τῷ Ἀναξανδρίδῃ ἐν λόγοισι ἐών, βασι-
 λεύοντι Σπάρτης, προῆγέ μιν ἐς τὰ οἰκία· ὅκως δὲ ἴδοιτο
 Κλεομένης τὰ ποτήρια, ἀπεθώμαζέ τε καὶ ἐξεπλήσσετο· ὁ δὲ
 ἂν ἐκέλευε αὐτὸν ἀποφέρεισθαι αὐτῶν ὅσα βούλοιτο. τοῦτο
 καὶ δις καὶ τρίς εἶπαντος Μαιανδρίου ὁ Κλεομένης δικαιότατος
 10 ἀνδρῶν γίνεται, ὃς λαβεῖν μὲν διδόμενα οὐκ ἐδικαίου, μαθὼν
 δέ, ὥς ἄλλοισι διδοὺς τῶν ἀστῶν εὐρήσεται τιμωρίην, βῆς ἐπὶ
 τοὺς ἐφόρους ἄμεινον εἶναι ἔφη τῇ Σπάρτῃ τὸν ξεῖνον τὸν
 Σάμιον ἀπαλλάσσεσθαι ἐκ τῆς Πελοποννήσου, ἵνα μὴ ἀναπέισῃ
 ἢ αὐτὸν ἢ ἄλλον τινὰ Σπαρτιητέων κακὸν γενέσθαι. οἱ δ'
149 ὑπακούσαντες ἐξεκήρυξαν Μαιάνδριον. Τὴν δὲ Σάμον σαγην-
 νεύσαντες οἱ Πέρσαι παρέδωκαν Συλοσῶντι ἐρήμῳ ἐοῦσαν

ἀνδρῶν. ὑστέρω μέντοι χρόνῳ καὶ συγκατοίκισε αὐτὴν ὁ 149
στρατηγὸς Ὀτάνης ἔκ τε ὄψιος ὀνείρου καὶ νούσου, ἣ μιν
κατέλαβε.

Ἐπὶ δὲ Σάμον στρατεύματος ναυτικοῦ οἰχομένου Βαβυλώνιοι 150
ἀπέστησαν, κάρτα εὖ παρεσκευασμένοι· ἐν ὅσῳ γὰρ ὁ τε μάγος
ἦρχε καὶ οἱ ἑπτὰ ἐπανεστήσαν, ἐν τούτῳ παντὶ τῷ χρόνῳ καὶ
τῇ ταραχῇ, ἐς τὴν πολιορκίην παρεσκευάδατο. καὶ κως ταῦτα
ποιεῦντες ἐλάνθανον· ἐπεῖτε δὲ ἐκ τοῦ ἐμφανέος ἀπέστησαν, 5
ἐποίησαν τοιόνδε· τὰς μητέρας ἐξελόντες γυναῖκα ἕκαστος μίαν
προσεξαίρετο, τὴν ἐβούλετο, ἐκ τῶν ἐωντοῦ οἰκίων, τὰς δὲ
λοιπὰς ἀπάσας συναγαγόντες ἀπέπνιξαν· τὴν δὲ μίαν ἕκαστος
σιτοποιὸν ἐξαίρετο. ἀπέπνιξαν δὲ αὐτάς, ἵνα μὴ σφεων τὸν
σίτον ἀναισιμώσωσι. Πυθόμενος δὲ ταῦτα ὁ Δαρεῖος καὶ 151
συλλέξας πᾶσαν τὴν ἐωντοῦ δύναμιν ἐστρατεύετο ἐπ' αὐτούς,
ἐπελάσας δὲ ἐπὶ τὴν Βαβυλῶνα ἐπολιόρκεε φροντίζοντας οὐδὲν
τῆς πολιορκίης. ἀναβαίνοντες γὰρ ἐπὶ τοὺς προμαχεῶνας τοῦ
τείχεος οἱ Βαβυλώνιοι κατωρχέοντο καὶ κατέσκωπτον Δαρεῖον 5
καὶ τὴν στρατιὴν αὐτοῦ, καὶ τις αὐτῶν εἶπε τοῦτο τὸ ἔπος·
Τί κάτησθε ἐνθαῦτα, ὦ Πέρσαι, ἀλλ' οὐκ ἀπαλλάσσεσθε;
τότε γὰρ αἰρήσετε ἡμέας, ἐπεὰν ἡμίονοι τέκωσι. Τοῦτο εἶπε
τῶν τις Βαβυλωνίων, οὐδαμὰ ἐλπίζων ἂν ἡμίονον τεκεῖν. Ἐπτὰ 152
δὲ μηνῶν καὶ ἐνιαυτοῦ διεληλυθότος ἤδη ὁ Δαρεῖός τε ἡσχαλλε
καὶ ἡ στρατιὴ πᾶσα οὐ δυνατὴ ἐοῦσα ἐλεῖν τοὺς Βαβυλωνίους.
καίτοι πάντα σοφίσματα καὶ πάσας μηχανὰς ἐπεποιήκεε ἐς
αὐτοὺς Δαρεῖος· ἀλλ' οὐδ' ὥς ἐδύνατο ἐλεῖν σφέας ἄλλοισί τε 5
σοφίσμασι πειρησάμενος, καὶ δὴ καὶ τῷ Κῦρος εἰλέ σφεας,
καὶ τούτῳ ἐπειρήθη. ἀλλὰ γὰρ δεινῶς ἦσαν ἐν φυλακῇσι οἱ
Βαβυλώνιοι, οὐδέ σφεας οἶός τε ἦν ἐλεῖν. Ἐνθαῦτα εἰκοστῷ 153
μηνὶ Ζωπύρῳ τῷ Μεγαβύζου τούτου, ὃς τῶν ἑπτὰ ἀνδρῶν
ἐγένετο τῶν τὸν μάγον κατελόντων, τούτου τοῦ Μεγαβύζου
παιδὶ Ζωπύρῳ ἐγένετο τέρας τόδε· τῶν οἱ σιτοφόρων ἡμίονων
μία ἔτεκε. ὥς δέ οἱ ἐξηγγέλθη καὶ ὑπ' ἀπιστίας αὐτοῦ ὁ 5
Ζώπυρος εἶδε τὸ βρέφος, ἀπείπας τοῖσι ἰδοῦσι μηδενὶ φράζειν

153 τὸ γεγονὸς ἐβουλευέτο. καὶ οἱ πρὸς τὰ τοῦ Βαβυλωνίου
 ῥήματα, ὃς κατ' ἀρχὰς ἔφησε, ἐπεάνπερ ἡμίονοι τέκωσι, τότε
 τὸ τεῖχος ἀλώσεσθαι, πρὸς ταύτην τὴν φήμην Ζωπύρῳ ἐδόκεε
 10 εἶναι ἀλώσιμος ἡ Βαβυλῶν· σὺν γὰρ θεῷ ἐκείνόν τε εἰπεῖν
154 καὶ ἑωυτῷ τεκεῖν τὴν ἡμίονον. Ὡς δέ οἱ ἐδόκεε μόρσιμον
 εἶναι ἤδη τῇ Βαβυλῶνι ἀλίσκεσθαι, προσελθὼν Δαρείου ἀπ-
 επυνθάνετο, εἰ περὶ πολλοῦ κάρτα ποιεέται τὴν Βαβυλῶνα
 ἐλεῖν. πυνθόμενος δέ, ὥς πολλοῦ τιμῶτο, ἄλλο ἐβουλευέτο,
 5 ὅπως αὐτός τε ἔσται ὁ ἐλὼν αὐτὴν καὶ ἑωυτοῦ τὸ ἔργον ἔσται·
 κάρτα γὰρ ἐν τοῖσι Πέρσησι αἱ ἀγαθοεργίαι ἐς τὸ πρόσω
 μεγάθεος τιμούνται· ἄλλω μὲν νυν οὐκ ἐφράζετο ἔργῳ δυνάτῃς
 εἶναί μιν ὑποχειρίην ποιῆσαι, εἰ δ' ἑωυτὸν λωβησάμενος αὐτο-
 μολήσκει ἐς αὐτούς. ἐνθαῦτα ἐν ἐλαφρῷ ποιησάμενος ἑωυτὸν
 10 λωβᾶται λώβην ἀνήκεστον· ἀποταμὼν γὰρ ἑωυτοῦ τὴν ῥίνα
 καὶ τὰ ὦτα καὶ τὴν κόρην κακῶς περικείρας καὶ μαστιγώσας
155 ἦλθε παρὰ Δαρείου. Δαρείος δέ κάρτα βαρέως ἤνεικε ἰδὼν
 ἄνδρα δοκιμώτατον λελωβημένον, ἔκ τε τοῦ θρόνου ἀναπηδήσας
 ἀνέβωσέ τε καὶ εἶρετό μιν, ὅστις εἶη ὁ λωβησάμενος καὶ ὃ τι
 ποιήσαντα. ὁ δὲ εἶπε· Οὐκ ἔστι οὗτος ἀνὴρ ὅτι μὴ σύ,
 5 τῷ ἔστι δύναμις τοσαύτη ἐμὲ δὴ ὧδε διαθεῖναι, οὐδέ τις ἄλλο-
 τρίων, ὃ βασιλεῦ, τάδε ἔργασται, ἀλλ' αὐτὸς ἐγὼ ἐμεωυτόν,
 δεινόν τι ποιούμενος Ἀσσυρίους Πέρσησι καταγελᾶν. Ὁ δ'
 ἀμείβετο· Ὡς σχετλιώτατε ἀνδρῶν, ἔργῳ τῷ αἰσχίστῳ οὐνομα
 τὸ κάλλιστον ἔθεο, φᾶς διὰ τοὺς πολιορκεομένους σεωυτὸν
 10 ἀνηκέστως διαθεῖναι· τί δ', ὃ μάταιε, λελωβημένου σεῦ θάσσον
 οἱ πολέμιοι παραστήσονται; κῶς οὐκ ἐξέπλωσας τῶν φρενῶν
 σεωυτὸν διαφθείρας; Ὁ δὲ εἶπε· Εἰ μὲν τοι ὑπερετίθεα τὰ
 ἐμελλον ποιήσκειν, οὐκ ἂν με περικίδες, νῦν δ' ἐπ' ἐμεωυτοῦ
 βαλόμενος ἐπρηξά. ἤδη ὦν ἦν μὴ τῶν σῶν δεήσῃ, αἰρέομεν
 15 Βαβυλῶνα. ἐγὼ μὲν γὰρ ὥς ἔχω αὐτομολήσω ἐς τὸ τεῖχος,
 καὶ φήσω πρὸς αὐτούς, ὥς ὑπὸ σεῦ τάδε πέπονθα. καὶ δοκέω
 πείσας σφέας ταῦτα ἔχειν οὕτω τεύξεσθαι στρατιῆς. σὺ δὲ
 ἀπ' ἧς ἂν ἡμέρης ἐγὼ ἐσέλθω ἐς τὸ τεῖχος, ἀπὸ ταύτης ἐς

δεκάτην ἡμέρην τῆς σεωντοῦ στρατιῆς, τῆς οὐδεμία ἔσται ὥρῃ 155
 ἀπολλυμένης, ταύτης χιλίους τάξον κατὰ τὰς Σεμιράμιος κα- 20
 λεομένας πύλας· μετὰ δὲ αὐτῖς ἀπὸ τῆς δεκάτης ἐς ἐβδόμην
 ἄλλους μοι τάξον δισχιλίους κατὰ τὰς Νινίων καλεομένας
 πύλας· ἀπὸ δὲ τῆς ἐβδόμης διαλείπειν εἴκοσι ἡμέρας καὶ ἔπειτεν
 ἄλλους κάτισον ἀγαγὼν κατὰ τὰς Χαλδαίων καλεομένας πύλας
 τετρακισχιλίους. ἐχόντων δὲ μήτε οἱ πρότεροι μηδὲν τῶν 25
 ἀμυνόντων μήτε οὗτοι, πλὴν ἐγχειριδίων· τοῦτο δὲ ἔαν ἔχειν.
 μετὰ δὲ τὴν εἰκοστὴν ἡμέρην ἰθὺς τὴν μὲν ἄλλην στρατιὴν
 κελεύειν περίξῃ προσβάλλειν πρὸς τὸ τεῖχος, Πέρσας δέ μοι
 τάξον κατὰ τε τὰς Βηλίδας καλεομένας πύλας καὶ Κισσίας· ὥς
 γὰρ ἐγὼ δοκέω, ἐμέο μεγάλα ἔργα ἀποδεξαμένου τά τε ἄλλα 30
 ἐπιτρέψονται ἐμοὶ Βαβυλώνιοι καὶ δὴ καὶ τῶν πυλέων τὴς
 βαλανόγρας· τὸ δ' ἐνθεῦτεν ἐμοί τε καὶ Πέρσῃσι μελήσει τὰ
 δεῖ ποιεῖν. Ταῦτα ἐντειλάμενος ἦγε ἐπὶ τὰς πύλας, ἐπιστρε- 150
 φόμενος ὥς δὴ ἀληθὺς αὐτόμολος. ὀρέοντες δὲ ἀπὸ τῶν
 πύργων οἱ κατὰ τοῦτο τεταγμένοι κατέτρεχον κάτω, καὶ ὀλίγον
 τι παρακλίναντες τὴν ἐτέρην πύλην εἰρώτεον, τίς τε εἴη καὶ
 ὅτευ δεόμενος ἦκοι. ὁ δὲ σφί ἠγόρευε, ὥς εἴη τε Ζώπυρος καὶ 5
 αὐτομολέοι ἐς ἐκείνους. ἦγον δὴ μιν οἱ πύλαιοι, ταῦτα ὥς
 ἤκουσαν, ἐπὶ τὰ κοινὰ τῶν Βαβυλωνίων· καταστὰς δὲ ἐπ' αὐτὰ
 κατοικτίζετο, φὰς ὑπὸ Δαρείου πεπονθέναι τὰ ἐπεπόνθεε ὑπ'
 ἑωυτοῦ, παθεῖν δὲ ταῦτα, διότι συμβουλευσαί οἱ ἀπανιστάναι
 τὴν στρατιήν, ἐπεῖτε οὐδεὶς πόρος ἐφαίνετο τῆς ἀλώσιος. Νῦν 10
 τε, ἔφη λέγων, ἐγὼ ὑμῖν, ὦ Βαβυλώνιοι, ἦκω μέγιστον ἀγαθόν,
 Δαρείῳ δὲ καὶ στρατιῇ καὶ Πέρσῃσι μέγιστον κακόν· οὐ γὰρ
 δὴ ἐμέ γε ὧδε λωβησάμενος καταπροΐξεται· ἐπίσταμαι δ' αὐτοῦ
 πάσας τὰς διεξόδους τῶν βουλευμάτων. Τοιαῦτα ἔλεγε. Οἱ δὲ 157
 Βαβυλώνιοι ὀρέοντες ἄνδρα τῶν ἐν Πέρσῃσι δοκιμώτατον ῥινός
 τε καὶ ὤτων ἐστερημένον μᾶστιξί τε καὶ αἵματι ἀναπεφυρμένον,
 πάγχυ ἐλπίσαντες λέγειν μιν ἀληθέα καὶ σφί ἦκειν σύμ-
 μαχον, ἐπιτράπεσθαι ἐτοῖμοι ἦσαν τῶν ἐδέετο σφέων· ἐδέετο 5
 δὲ στρατιῆς. ὁ δὲ ἐπεῖτε αὐτῶν τοῦτο παρέλαβε, ἐποίεε τάπερ

- 157 τῷ Δαρείῳ συνεθήκατο· ἐξαγαγὼν γὰρ τῇ δεκάτῃ ἡμέρῃ τὴν
στρατιὴν τῶν Βαβυλωνίων καὶ κυκλωσάμενος τοὺς χιλίους,
τοὺς πρώτους ἐνετείλατο Δαρείῳ τάξαι, τούτους κατεφόνευσε.
10 μαθόντες δέ μιν οἱ Βαβυλώνιοι τοῖσι ἔπεσι τὰ ἔργα παρεχό-
μενον ὁμοῖα πάγχυ περιχαρές ἐόντες πᾶν δὴ ἐτοῖμοι ἦσαν
ὑπηρετέειν. ὁ δὲ διαλιπὼν ἡμέρας τὰς συγκειμένας αὐτὶς ἐπι-
λεξάμενος τῶν Βαβυλωνίων ἐξήγαγε καὶ κατεφόνευσε τῶν
Δαρείου στρατιωτῶν τοὺς δισχιλίους. ἰδόντες δὲ καὶ τοῦτο
15 τὸ ἔργον οἱ Βαβυλώνιοι πάντες Ζώπυρον εἶχον ἐν στόμασι
αἰνέοντες. ὁ δὲ αὐτὶς διαλιπὼν τὰς συγκειμένας ἡμέρας ἐξήγαγε
ἐς τὸ προειρημένον καὶ κυκλωσάμενος κατεφόνευσε τοὺς τετρα-
κισχιλίους. ὥς δὲ καὶ τοῦτο κατέργαστο, πάντα δὴ ἦν ἐν τοῖσι
Βαβυλωνίοισι Ζώπυρος, καὶ στρατάρχης τε οὗτός σφι καὶ
158 τειχοφύλαξ ἀπεδέδεκτο. Προσβολὴν δὲ Δαρείου κατὰ τὰ συγ-
κείμενα ποιευμένου πέριξ τὸ τεῖχος, ἐνθαῦτα δὴ πάντα τὸν
δόλον ὁ Ζώπυρος ἐξέφαινε. οἱ μὲν γὰρ Βαβυλώνιοι ἀναβάντες
ἐπὶ τὸ τεῖχος ἡμύνοντο τὴν Δαρείου στρατιὴν προσβάλλουσαν,
5 ὁ δὲ Ζώπυρος τὰς τε Κισσίας καὶ Βηλίδας καλεομένας πύλας
ἀναπετάσας ἐσῆκε τοὺς Πέρσας ἐς τὸ τεῖχος. τῶν δὲ Βαβυ-
λωνίων οἳ μὲν εἶδον τὸ ποιηθέν, οὗτοι ἔφευγον ἐς τοῦ Διὸς τοῦ
Βήλου τὸ ἱρόν, οἳ δὲ οὐκ εἶδον, ἔμενον ἐν τῇ ἑωυτοῦ τάξι
159 ἕκαστος, ἐς ὃ δὴ καὶ οὗτοι ἔμαθον προδεδομένοι. Βαβυλὼν μὲν
νυν οὕτω τὸ δεύτερον αἰρέθη, Δαρείος δὲ ἐπείτε ἐκράτησε τῶν
Βαβυλωνίων, τοῦτο μὲν σφῶν τὸ τεῖχος περιεῖλε καὶ τὰς
πύλας πάσας ἀπέσπασε (τὸ γὰρ πρότερον ἔλων Κῦρος τὴν
5 Βαβυλῶνα ἐποίησε τούτων οὐδέτερον), τοῦτο δὲ ὁ Δαρείος τῶν
ἀνδρῶν τοὺς κορυφαίους μάλιστα ἐς τρισχιλίους ἀνεσκόλοπισε,
τοῖσι δὲ λοιποῖσι Βαβυλωνίοισι ἀπέδωκε τὴν πόλιν οἰκέειν.
ὥς δ' ἔξουσι γυναῖκας οἱ Βαβυλώνιοι, ἵνα σφι γενεὴ ὑπογίνη-
ται, τάδε Δαρείος προῖδὼν ἐποίησε (τὰς γὰρ ἑωυτῶν, ὥς καὶ
10 κατ' ἀρχὰς δεδήλωται, ἀπέπνιξαν οἱ Βαβυλώνιοι, τοῦ σίτου
προορέοντες)· ἐπέταξε τοῖσι περιοίκοισι ἔθνεσι γυναῖκας ἐς
Βαβυλῶνα κατιστάναι, ὅσασδ' ἑκάστοισι ἐπιτάσων, ὥστε

πέντε μυριάδων τὸ κεφαλαίωμα τῶν γυναικῶν συνῆλθε. ἐκ 159
 τούτων δὲ τῶν γυναικῶν οἱ νῦν Βαβυλώνιοι γενόνασι. Ζωπύρου 160
 δὲ οὐδεὶς ἀγαθοεργίην Περσέων ὑπερεβάλετο παρὰ Δαρείῳ
 κριτῇ, οὔτε τῶν ὕστερον γενομένων οὔτε τῶν πρότερον, ὅτι μὴ
 Κῦρος μῦνος· τούτῳ γὰρ οὐδεὶς Περσέων ἠξίωσέ κω ἑωυτὸν
 συμβαλεῖν. πολλάκις δὲ Δαρείον λέγεται γνώμην τήνδε ἀπο- 5
 δέξασθαι, ὡς βούλοιτο ἂν Ζώπυρον εἶναι ἀπαθέα τῆς ἀεικείης
 μᾶλλον ἢ Βαβυλῶνάς οἱ εἴκοσι πρὸς τῇ εὐούσῃ προσγενέσθαι.
 ἐτίμησε δέ μιν μεγάλως· καὶ γὰρ δῶρά οἱ ἀνὰ πᾶν ἔτος ἐδίδου
 ταῦτα, τὰ Πέρσῃσί ἐστι τιμιώτατα, καὶ τὴν Βαβυλῶνά οἱ ἔδωκε
 ἀτελέα νέμεσθαι μέχρι τῆς ἐκείνου ζόης, καὶ ἄλλα πολλὰ 10
 ἐπέδωκε. Ζωπύρου δὲ τούτου γίνεται Μεγάβυζος, ὃς ἐν Αἰγύπτῳ
 ἀντία Ἀθηναίων καὶ τῶν συμμάχων ἐστρατήγησε· Μεγαβύζου
 δὲ τούτου γίνεται Ζώπυρος, ὃς ἐς Ἀθήνας αὐτομόλησε ἐκ
 Περσέων.

NOTES.

The heavy figures refer to chapters, the lighter figures to lines.

D. = Notes on Dialect (in the Introduction).

An obelus (†) denotes that the reading is doubtful.

V.l. = *varia lectio* = variant reading.

κ.τ.λ. = καὶ τὰ λοιπὰ = *et cetera*]

CH. 1-9. *The causes and commencement of the invasion of Egypt by Cambyses, King of Persia. The Persians say that Amasis, King of Egypt, tried to palm off upon Cambyses as a bride another woman instead of his own daughter; the Egyptians, that Cyrus had preferred an Egyptian wife to the mother of Cambyses. Phanes of Halicarnassus, a fugitive from Egypt, informs Cambyses of the route into Egypt, and advises him to secure the friendship of the Arabian king, who will help him through the desert.*

1. 1. ἐπὶ τοῦτον δὴ τὸν "Ἀμασιν, κ.τ.λ. : in the third book Herodotus resumes his story from the first chapter of the second book, from which the first sentence is almost verbally repeated. The particle δὴ picks up the narrative after the long parenthesis describing Egypt and Amāsis which has filled the second book. This expedition of Cambyses took place in 525 B.C. ὁ Κύρου : sc. υἱός, a regular ellipsis.

2. τῶν : the relative ὅς in Herodotus in the nom. sing. and plur. is declined ὅς, ἥ, τό ; ὅ, αἶ, τὰ. In other cases its forms are the same as those of the definite article in Attic ; see D. § 6 (a). The genitive depends upon ἦρχε, a verb implying superiority, and therefore comparison. Ἑλλήνων : partitive genitive depending upon Ἴωνάς τε καὶ Αἰολέας. Herodotus mentions the Greeks specially in order to show the connection between the expedition of Cambyses against Egypt, and Greek history. The Ionians and Aeolians of Asia had been conquered by Harpāgus, the general of Cyrus.

3. αἰτίην ποιήνδε : Ionic uses η instead of the *ā* pure of the Attic dialect ; D. § 2 (c).

4. αἵτεε : Herodotus does not use the augment in verbs commencing with a diphthong, and in most instances uses the uncontracted forms of verbs in -εω ; D. §§ 8 (c), 10 (e). αἵτεε being a verb of asking is followed by a double accusative—"Ἀμασιν, the person asked (external object), and θυγατέρα, that which is asked for (internal object). αἵτεε δέ : the repetition of αἵτεε lends special emphasis to the words immediately following.

5. † μεμφόμενος Ἀμάσι : Ἀμασις is declined like πόλις, D. § 4 (c). V.l. Ἀμασιν, acc. depending upon ἔπρηξε, "did this to Amasis." ἔπρηξε : Attic ἔπραξε. So below, ἰητρῶν for Attic ἰατρῶν. μιν : "him," Attic αὐτόν ; D. § 5 (c).

7. ἐς Πέρσας : the preposition ἐς, "into," is used because ἐκδοτον ἐποίησε is equivalent to a verb of motion such as ἔπεμψε.

8. ὅς εἴη : the optative is used because the relative clause is part of the request of Cambyses, and is therefore a subordinate clause in reported speech (*oratio obliqua*). τῶν ἐν Αἰγύπτῳ : Egyptian physicians were famous.

9. ἐνήγε : sc. τὸν Καμβύσην.

12. ἀρρωδέων : Attic ὀρρωδῶν ; D. § 13. οὐκ εἶχε οὔτε δοῦναι οὔτε ἀρνήσασθαι : "could neither give her nor refuse her"; ἔχω followed by an infinitive has regularly the meaning "to be able"; cp. 25, 18, εἶχον ... λαμβάνειν. Some editors take this phrase to mean, "did not know how to give or to refuse," in which sense, however, ἔχω is generally followed by a ὅπως clause.

13. οὐκ ὥς : the κ of οὐκ is never aspirated in Herodotus before a rough breathing. Herodotus also uses οὐκί, not οὐχί.

14. ταῦτα δὴ ... τάδε : ταῦτα refers to what has preceded, τάδε to what is coming.

15. Ἀπρίῳ : nominative Ἀπρίης ; D. § 2 (e). The Egyptian troops had mutinied after an unsuccessful attack on Cyrene (570 B.C.). Apries sent his brother-in-law Amasis to them, but he joined the rebels, defeated Apries' Greek mercenaries, and seized the throne (ii. 161-169).

16. μούνη : Attic μόνη ; so οὐνομα, Attic ὄνομα.

17. οἱ : οἱ is used by Homer and Herodotus as the dative of the third personal pronoun masc. or fem. singular. In Attic it is always reflexive.

18. ἐωυτοῦ : Attic ἐαυτοῦ.

19. ἡσπάζετο : sc. ὁ Καμβύσης. πατρόθεν οὐνομάζων : Cambyses addressed her as Nitetis, daughter of Amasis.

20. διαβεβλημένος : the participle is used in dependence upon a verb of perceiving (μανθάνεις), and the nominative case by regular assimilation to the subject of μανθάνεις, the action of the participle and the verb belonging to the same person.

21. ὑπ' Ἀμάσιος : after a perfect participle passive the dative of the agent is more frequent than ὑπό with the genitive.

23. τόν : relative ; see note on τῶν, line 2. ἐπαναστάς : second aorist participle of ἐπ-αν-ίστημι, and therefore intransitive. The tenses of ἵστημι and its compounds which are transitive are the pres. and fut. act. and the 1 aor. act. and mid. (ἵστημι, στήσω, ἔστησα and ἑστησάμην) ; the intransitive tenses are the perfect and 2 aor. act. (ἔστηκα and ἔστην), and all the tenses of the pass. and mid. except the 1 aor. mid.

25. ἐπ' Αἴγυπτον : these words go closely with ἦγαγε.

2. 1. οἰκηιῶνται : Attic οἰκιοῦνται ; D. § 10 (f).

3. Κῦρον ... οὐ Καμβύσην : if there is any truth in either of the stories, the Egyptian is more probable than the Persian. Apries died in 569 B.C., and Cambyses only became king of Persia in 529 B.C., so

that Nitetis must have been at least forty when, according to the Persian story, she was sent as a bride to Cambyses! *Κύρον γὰρ εἶναι*: the construction continues from the preceding clause, and is accusative and infinitive, depending upon a verb of saying supplied from *φάμενοι*.

5. *οὐ μὲν οὐδέ*: Attic *οὐ μὴν οὐδέ*; in this phrase the negatives strengthen each other, and *μὴν* means "surely." *εἰ γάρ τινες καὶ ἄλλοι*: sc. *ἐπιστέαται* (Attic *ἐπίστανται*, D. § 9); "for if any others understand, the Egyptians understand," i.e., "the Egyptians understand better than any other people."

7. *οὐ*: logically *οὐ* should go with *βασιλεῦσαι*, but the negative in Greek is often used with the principal verb where in English it is joined to the subordinate; especially is this so when the principal verb is one of saying or thinking, e.g., *οὐ φημι, οὐ δοκῶ, οὐκ οἶμαι*, English, "I say ... not," "I think ... not." *σφι*: Herodotus uses this form for the dative plural of the third personal pronoun, Attic *αὐτοῖς* and *αὐταῖς*, D. § 5 (d). *παρέοντος*: Attic *παρόντος*, D. § 11 (e).

8. *αὐτῖς*: Attic *αὐθις*.

9. *Ἀχαιμενίδεω*: Achaemenes was the founder of the Persian royal family; cp. 75, 5, note.

3. 2. *ἐμοὶ μὲν οὐ πιθανός*: the *δέ* clause answering to the *μὲν* clause is not stated, being implied in the context: "by me, on the one hand, it is not believed (by other people, on the other hand, it may be)." Such an omission of the *δέ* clause is unusual.

4. *παρεστέωτα*: Attic *παρεστώτα*, 2 perf. partic. act. of *παρ-ίστημι*. *πολλῷ*: predicative with *ἐχρᾶτο*; the position of the definite article before the substantive and not before the adjective shows that the adjective is predicative, not attributive.

5. *ὑπερθωμάζουσα*: Attic *ὑπερθωμάζουσα*.

7. *ἀτιμίη*: D. § 2 (c). *ἐπικτήτον*: either "foreign" or "newly acquired."

8. *τίθεται*: the force of the middle is "holds in honour," rather than "places in an honourable position" (active). *τὴν μὲν ... εἰπεῖν*: the construction is acc. and infin., depending upon the idea of saying carried on from *ὅδε ὁ λόγος λέγεται*. *τὴν* is demonstrative, "she."

9. *οἱ*: possessive dative. See also D. § 5 (c). *τὸν πρεσβύτερον*: Cassandane had two sons, of whom Cambyses was the elder and Smerdis the younger.

10. *ἐπέαν*: Attic *ἐπειδάν*.

11. *κον*: Attic *που*; so *κοῖος, κόσος, κότερος, κῶς, κότε*, for *ποῖος, πόσος, πότερος, πῶς, πότε*; also *οὔκοτε, οὐδέκοτε, οὔκω*. *που* = (1) "some-where"; (2) "perhaps," "I suppose"; (3) with numerals, "about."

12. *διαμνημονεύοντα*: the prepositional prefix *δια-* here means "constantly."

13. *ἐπεῖτε*: Attic does not use this form, but *ἐπεὶ*.

4. 1. *συνήνεικε*: impersonal, *ἄλλο τι τοιόνδε πρῆγμα γενέσθαι* being an accusative and infinitive phrase standing as its subject.

2. *ἐς*: *ἐς* here denotes result "leading to," "ending in."

3. *τῶν ἐπικούρων*: the genitive is partitive. The mercenaries were Ionians and Carians, such as those taken into the service of Egypt by

Apries, the predecessor of Amasis. Halicarnassus was in Caria, a district in the S.W. of Asia Minor. γένος: "by birth," accusative of specification, qualifying Ἀλικαρνησσεύς. So also γνώμην, "in intelligence," qualifying ἱκανός and τὰ πολεμικά qualifying ἄλκιμος.

5. μεμφόμενός κού τι Ἀμάσι: μέμφομαι, when constructed with a simple object, usually takes an accusative, either of the person or of the thing. When, as here, it has two objects, the person is expressed by a dative; the thing by an accusative. Other constructions are also occasionally found. κου, for που (see 3, 11, note), here means "I suppose." ἐκδιδρῆσκει: historic present. This usage is common in narrative, and recalls the action to the reader as though still going on before his very eyes.

6. Καμβύση: dative of the indirect object governed by the idea of speaking implied in λόγους.

7. οἷα δὲ ἔοντα ... ἐπιστάμενόν τε: οἷα is used with the participle, like the Attic ἄτε, to give a reason which is also an independent fact. λόγου οὐ σμικροῦ: descriptive genitive with ἔοντα.

12. περιῆλθε: the force of περι- is here the same as that of "round" in the phrase "to get round a person," meaning "to dodge" or "cheat." καταμεθύσας: κατα- here denotes "thoroughly." φυλάκους: Herodotus uses φύλακος (also accented φυλακός) for the Attic φύλαξ.

13. Καμβύση: this dative is governed by φράζει (line 15).

14. τὴν ἔλασιν: acc. governed by ἀπορέοντι. In Attic ἀπορέω is used with the accusative only of a neuter pronoun. τὴν ἀνυδρον: sc. γῆν. διεκπερᾶ: deliberative subjunctive in an indirect question; the direct form would be ὅπως διεκπερῶ, "how am I to cross?"

15. φράζει μὲν καὶ τᾶλλα ... ἐξηγέται δέ: in expressions such as this the μὲν-clause contains a general remark, while the δέ-clause makes a particular statement which the writer desires to emphasize. In Attic the phrase ἄλλως τε καὶ is thus used, meaning "both otherwise and," i.e., "especially." Sometimes the same effect is obtained with the aid of a copulative conjunction, e.g. καί, without the use of μὲν and δέ; cp. 20, 8, 9.

16. παρὰ τὸν Ἀραβίων βασιλέα: ὡς and παρὰ are used with the accusative to express motion to a person, εἰς and ἐπὶ with the accusative of places, and πρὸς with the accusative both of persons and places. There was no such person as a king of the Arabians. Herodotus probably means the chief sheikh of the district referred to.

17. δέεσθαι: the subject of the infinitive is Cambyses.

5. 1. μούνη δὲ ταύτη: sc. ὁδῶ, i.e., only through the country of the Arabians.

2. Καδύτιος πόλις: the city of Cadūtis is the Gaza of the Old Testament. Phoenicia extended along the coast nearly to Mt. Carmel, and from Carmel to Gaza belonged to the Philistines, whom Herodotus calls the Palestinian Syrians. Syria includes all the country from Cilicia to Egypt, the Jews being one of many tribes inhabiting it. It used to be supposed that Cadytis was Jerusalem; but, in the first place, Jerusalem is not on the coast; and, secondly, at the time when Herodotus visited Syria Jerusalem was not a walled city and was

scantly inhabited, whereas Herodotus compares Cadytis to the prosperous city of Sardis. Gaza was one of the chief halting-places on the caravan route from Egypt to Syria.

5. τὰ ἐμπόρια τὰ ἐπὶ θαλάσσης: the trading-places to which the Arabians brought their merchandise, especially frankincense and myrrh. Ἰηνύσου: the identification of this city is uncertain. τοῦ Ἀραβίου: the Arabian king.

6. Σερβωνίδος λίμνης: the Serbonian Lake is an oblong salt-water lake separated from the Mediterranean Sea by a narrow strip of sandy coast, and lying east of the mouths of the Nile. The Casian mountain range runs along its southern shore, and to the west separates it from the Pelusiatic mouth of the Nile. The lake and mountain together formed a natural north-eastern frontier for Egypt.

8. τὸν Τυφῶ: Tȳphōs or Tȳphōeus is in Greek mythology the youngest son of Earth and Tartarus; rebelling against Zeus, he was defeated, and buried alive underground. The name is connected with τύφειν, "to cause a smoke," and as the tomb of Typhos is assigned to several places, there is little doubt that the myth is intended to explain volcanic agencies.

10. τοὔτο: τοὔτο is resumptive, and stands in apposition to τὸ δὴ μεταξὺ ... λίμνης.

11. ὅσον τε: Lat. *ferè*, "about," a common use in Herodotus. ὁδόν: accusative of specification with τρεῖς ἡμέρας, literally "three days as to journey."

6. 1. τό: relative. The absurdity of the story is sufficiently obvious; it may be that Herodotus did not intend it to be taken seriously.

2. ἐννεγώκασι: for ἐννενοήκασι; so βωθέω for βοηθέω, ὀγδώκοντα for ὀγδοήκοντα.

3. καὶ πρὸς: πρὸς is adverbial. κέραμος: the singular is here collective.

4. ἀριθμῶ: "in number," dative of respect, a subdivision of the dative of manner; here its insertion lends emphasis to ἐν.

5. κεινόν: Ionic form equivalent to the Attic κενόν; so ξείνος = ξένος (7, 5). ὥς λόγῳ εἰπεῖν: Attic ὥς ἔπος εἰπεῖν, "so to speak"; the infinitive thus used absolutely in a parenthetical phrase modifies the strength of the assertion. εἴποι τις ἄν: "someone may say," potential optative with ἄν.

6. ταῦτα: sc. τὰ κεράμια. τὸν μὲν δήμαρχον: as Attica was divided into demes (δῆμοι), so Egypt was divided into cantons usually called νομοί, and each canton had a governor or νομάρχης, here called δήμαρχος.

8. Μέμφιν: Memphis, or "the Good Station," was the capital of Egypt, built by the first king of the first dynasty at the apex of the Nile Delta in Lower Egypt. After an interval of decline it had again grown to great power about 600 B.C., and Amasis completed in it a large temple of Isis. τοὺς ἐκ Μέμφιος: the preposition is used pregnantly, the meaning being "the people of Memphis conveyed them from Memphis"; this becomes in Greek "the people from Memphis."

conveyed them," in English "the people conveyed them from Memphis."

9. ὕδατος: partitive genitive, with πλήσαντας, a verb of filling.

10. ἐξαιρέομενος: either "discharged" or "emptied."

7. 1. οὕτω: refers to the method described in the preceding chapter. The adverb belongs to παρασκευάσαντες.

2. ἐς Αἴγυπτον: these words belong to τὴν ἐσβολὴν ταύτην, "this mode of entering."

6. τῆς ἀσφαλείης: the genitive is partitive, being governed by ἔτυχε, a verb of hitting, i.e., a verb of which the action affects a part only of the object. πίστις: D. § 4 (c).

3. 1. ἀνθρώπων ὁμοῖα τοῖσι μάλιστα: sc. πίστις σεβομένοισι. ἀνθρώπων is partitive genitive, depending upon τοῖσι ... σεβομένοισι; ὁμοῖα is adverbial neut. pl.; and τοῖσι ... σεβομένοισι dative of similarity, depending upon ὁμοῖα.

2. τῶν βουλομένων: genitive of the standard of comparison with ἄλλος, literally "another than those who wish."

7. ἑπτα: seven was a sacred number among Semitic nations. ἐπικαλεῖ τε: τε is misplaced; the logical order would be ἐπικαλεῖ τὸν τε Διόνυσον καὶ τὴν Οὐρανίην. Dionysus and Urania (i.e., Aphrodite Urania) correspond to the chief deities of the East—the Sun and Moon.

10. ποιέηται: sc. τὰς πίστις.

13. κείρεσθαι: middle voice. κατάπερ: Attic καθάπερ, a contraction for κατὰ ἅπερ. τὸν Διόνυσον κεκάρθαι: the accusative and infinitive is sometimes used in a subordinate clause in indirect speech by assimilation to the infinitive in the principal clause, here κείρεσθαι.

14. περιτρέχαλα: adverbial neuter plural. For the custom here alluded to, see Leviticus XIX. 27, and Jeremiah IX. 26 (margin).

15. Ὀροτάλ ... Ἀλιλάτ: the derivation of both these words is uncertain, but they seem to be connected with the idea of "light."

9. 1. ὦν: Attic οὖν.

2. ἀπιγμένοισι: Attic ἀφ-ιγμένοις.

6. ἕσσον: Attic ἥττον, comparative adverb modifying πιθανόν.

7. ἐπεὶ γε δὴ: Lat. *quandoquidem profecto*, "since indeed."

8. Κόρυς: no large river is known with which this can be identified. Herodotus was probably mistaken in supposing such a river to exist. Ἐρυθρὴν ... θάλασσαν: under this name Herodotus includes the Indian Ocean as well as what is now called the Red Sea; later writers applied the term to the Persian Gulf.

10. ὁμοβοέων: from nom. ὁμοβοέη, which is properly an adjective agreeing with δορὴ, "a skin," understood. The genitive depends upon ὀχετόν.

13. δεξαμενὰς: from the substantive δεξαμενὴ, "a reservoir," which must be distinguished from δεξαμένη, fem. 1 aor. partic. of δέχομαι (in Herodotus δέκομαι). ἵνα ... σώζωσι: this is an instance of "graphic sequence," whereby in Greek the subjunctive, the regular mood for final and some other dependent clauses in primary sequence, is often used in secondary sequence also.

14. δυνώδεκα ἡμερέων : Attic δώδεκα ἡμερῶν, descriptive genitive with ὁδὸς ἐστί.

15. ἄγειν δέ μιν : sc. λέγεται, from above, the story being continued after the parenthetical sentence ὁδὸς δ' ἐστί, κ.τ.λ. μιν refers to the king of the Arabians. τριξά : Attic τρισσά ; cp. διξός for δισσός in 32, 1.

CH. 10-16. *Amasis, King of Egypt, is succeeded by Psammenitus, his son. The Egyptians are defeated by the Persians near Pelusium, and retreat to Memphis. Being besieged there, they submit to Cambyses. Their example is followed by the Cyrenaeans, Barcaeans, and Libyans. The children of the Egyptian nobles are insulted and put to death. Cambyses, admiring the patience with which Psammenitus bears his fate, sets him at liberty ; but he is afterwards executed for an attempted revolt. Cambyses insults the corpse of Amasis at Sais.*

10. 1. ἐν δὲ τῷ Πηλουσίῳ ... στόματι : the Pelusiæ is the most easterly of the seven mouths of the Nile, and therefore nearest to Arabia.

2. Ψαμμήνιτος ὁ Ἀμάσιος παῖς : Amasis was king of Egypt from 570 to 526 B.C., and his son Psammenitus for six months 526-525 B.C.

3. ἐλάσας : sc. τὸν στρατόν ; this ellipsis is common.

5. μέγα ἀνάρσιον : μέγα is adverbial accusative modifying ἀνάρσιον. συνηνείχθη : in 4, 1, the active συνήρεικε is used with the same meaning as the passive συνηνείχθη here.

6. ἐν τῇσι ταφῇσι : the tombs were in the temple of Neith (Athene) at Sais, which was near Naucrātis.

7. οἰκοδομήσατο : for the absence of augment, see D. § 8 (c).

9. Θῆβαι αἱ Αἰγύπτιαι : the Egyptian Thebes is to be distinguished from the Greek Thebes in Boeotia. Herodotus means not merely the town, but the district of Thebes.

10. οὐδαμά : adverbial neut. pl. of οὐδαμός, a form which Herodotus sometimes uses instead of οὐδεῖς. τὸ μέχρι ἐμεῦ : acc. of duration of time, "during all the time from then till now." For the genitive ἐμεῦ, see D. § 5 (a).

11. τὸ παράπαν : adverbial acc. Herodotus is apparently wrong as to his facts, for short rain showers do fall at definite seasons in Upper Egypt, and presumably did so then.

11. 2. διεξέλασαντες : cp. ἐλάσαντες, 10, 3 ; δι-εξ- means "through and out of."

3. ὥς συμβαλέοντες : ὥς with the participle expresses a thought as present in the mind of the subject of the finite verb, and thus often states an alleged reason. With the future participle ὥς is regularly used to denote purpose. ἐνθαῦτα : Attic ἐνταῦθα. οἱ ἐπίκουροι : subject of μηχανέονται (line 5).

8. κρητῆρα : the κρητήρ (Attic κρατήρ) was a large bowl used by the Greeks for mixing wine and water in a definite proportion ; from it the drinking cups were afterwards filled by means of a ladle.

9. **μετά** : adverbial ; cp. *καὶ πρὸς* in 6, 3.

10. **ἐς τὸν κρητῆρα** : *ἐς* is here used as though a verb of motion had preceded. Such a use of a preposition implying motion after a verb denoting rest is called pregnant ; translate "slew them so that their blood fell *into* the bowl." Cp. note on 6, 8.

12. **τοῦ αἵματος** : partitive genitive with *ἐμπιόντες*. **οὔτω δὴ** : *οὔτω* or *οὔτω δὴ* regularly marks a climax, meaning "then and then only."

14. **πλήθει** : dative of respect with *πολλῶν*, "many in number."

12. 2. τῶν γὰρ ὁστέων ... πεσόντων : *τῶν ὁστέων περικεχυμένων* is genitive absolute, and *ἐκατέρων τῶν ... πεσόντων* is possessive genitive depending on *ὁστέων*. *ἐκάτερος* in the plural refers to two parties.

5. **κατ' ἀρχάς** : "originally" ; a commoner phrase with the same meaning is *ἐξ ἀρχῆς*, which occurs in line 15 of this chapter.

7. **οὔτω δὴ τι ἰσχυραί** : literally "in some way (*τι*) so (*οὔτω*) hard (*ἰσχυραί*) indeed (*δὴ*)," i.e., "so very hard." We should notice here the paratactic construction by which two clauses closely connected in thought are placed side by side without any connecting particle : "the heads are so very hard ; you could scarcely break them." *ὥστε*, "so that," is almost invariably inserted (as in line 6) between two such clauses to show the connection of thought.

8. **ἂν ... διαρρήξῃς** : the protasis is contained in *παίσας*, equivalent to *εἰ παίσεις*.

10. **ξυρέονται τὰς κεφαλὰς** : middle ; "shave *their* heads."

11. **τοῦ μὴ φαλακροῦσθαι** : objective genitive depending upon *αἴτιον*, which below (line 14) is also constructed with the explanatory infinitive (*φορέειν*) without the article.

14. **ἰσχυρὰς φορέειν τὰς κεφαλὰς** : the position of *ἰσχυρὰς* relatively to the article shews that it is predicative.

15. **σκιητροφέουσι** : a transitive verb ; *sc. τὰς κεφαλὰς*.

16. **πίλους τιήρας φορέοντες** : *πίλους* is acc. in apposition to *τιήρας*. *πίλος* is a felt skull-cap or fez, *τιήρα* a turban, with a pointed cap falling forwards. The Greeks ordinarily wore nothing on their heads ; but a broad-brimmed felt hat, or *πέτασος*, was sometimes used for protection against sun or rain, especially on journeys.

17. **Παπρήμι** : the site of Paprēmis is unknown, but it was probably near the Mendesian branch of the Nile. **τῶν ἅμα Ἀχαιμένει, κ.τ.λ.** : Achaemenes, son of the Persian king Darius, was made satrap of Egypt by his brother Xerxes in 484 B.C. ; he was defeated and slain in a revolt under Inārōs, a Libyan chieftain, in 460 B.C. The Persians avenged his fate by crucifying Inaros in 455 B.C. This mention of the bones at Papremis proves the visit of Herodotus to Egypt to have been later than 460 B.C.

13. 3. νέα : see D. § 4 (c). **Μυτιληναίην** : Mytilene was the capital of the island of Lesbos ; this ship was probably one of the Ionian contingent, and would be manned by about 200 sailors.

5. **ἐκ τοῦ τείχεος** : *τὸ τεῖχος* or *τὸ λευκὸν τεῖχος*, "the white fortress," lay to the south of Memphis on a raised mound near the Nile.

8. **παρέστησαν** : "surrendered," 2nd aorist intransitive. **προσεχέες** : *sc. τῇ Αἰγύπτῳ*.

10. ἐτάξαντο: middle, "imposed tribute on themselves."

11. ὥς: the accent shows that the word is here demonstrative, "thus." Κυρηναῖοι καὶ Βαρκαῖοι: Cyrene and Barca were the chief towns of the country belonging to Cyrene on the north coast of Africa. ὁμοίως καί: cp. Lat. *idem et, idem ac*, "the same as."

15. πεντακοσίας μνέας ἀργυρίου: about £2,213, the mina being one-sixtieth of a talent (95, 1, note). The purchasing power of money was much greater then than it is now.

14. 2. ἀπ' ἧς: for ἀπὸ ταύτης ἧ by assimilation.

3. ἐπὶ λύμῃ: ἐπὶ with the dative here denotes purpose.

5. τῆς ψυχῆς: ψυχὴ means here "courage." The genitive depends on διεπειράτο.

8. τῇ τοῦ βασιλέως: dative of resemblance with ὁμοίως.

12. δεύτερα: adverbial neuter plural.

14. τοὺς τε αὐχένας κάλῳ δεδεμένους: δεδεμένους is acc. pl. masc., as though τὸν παῖδα καὶ ἄλλους Αἰγυπτίους δισχιλίους had preceded. This construction is called κατὰ σύνεσιν, "in accordance with the sense." τοὺς αὐχένας is accusative of specification depending upon δεδεμένους, "bound as to their necks"; so τὰ στόματα with ἐγκεχαλινωμένους.

15. τίσοντες: future participle expressing purpose. Μυτιληναίων: partitive genitive depending on τοῖσι ... ἀπολομένοισι.

19. † ἀγόμενον: the MSS. have ἡγεόμενον, which (if correct) must mean "leading," i.e., "walking at the head of the procession."

21. τό: sc. ἐποίησε. τό is here the relative pronoun.

22. ὥστε ... παρίεναι: ὥστε with the infinitive is here used to denote an actual result; this is often expressed by ὥστε with the indicative, but the construction is influenced by συνήνεικε, which is often used with the simple infinitive without ὥστε; see 4, 1.

23. εἰ μὴ ὅσα πτωχός: i.e., εἰ μὴ ἔσχε τοσαῦτα ὅσα πτωχὸς ἔχει.

28. τὸ ποιούμενον πᾶν ἐξ ἐκείνου: i.e., τὸ πᾶν ἐξ ἐκείνου ποιούμενον. ἐξ here denotes the agent; ὑπὸ is more common in this sense.

31. εἰρωτᾷ: Attic ἐρωτᾷ.

35. μέζω κακὰ ἢ ὥστε ἀνακλαίειν: "greater than that I should weep over them," i.e., "too great for me to weep."

39. † ἤκουσε: this word is not in the MSS. If it is not to be inserted, we must suppose that ταῦτα ... εὖ δοκέειν is accusative and infinitive in a subordinate clause in reported speech, this construction being due to the verb of saying which follows (cp. 8, 13, n.). In this case δέ after λέγεται should be omitted: "And since these things reported by the messenger seemed to be well spoken by Psammenitus, according to the Egyptian story, Croesus wept." With the reading in the text the infinitive δοκέειν, and with either reading the infinitives δακρύνειν, ἐσελθεῖν, κελεύειν, are due to the influence of the parenthetical ὡς λέγεται, as though λέγεται were the principal verb.

40. ἐπισπόμενος: the participial construction follows ἐτετεύχεε.

44. ἀναστήσαντας: acc. agreeing with τινάς, understood as object of κελεύειν and subject of the infinitives σώζειν and ἄγειν.

15. 4. ἐνθα: i.e., at the court of Cambyses. τοῦ λοιποῦ: genitive of "time within which."

5. ἡπιστήθη μὴ πολυπρηγμονέειν: two different constructions with verbs of knowing must be distinguished: (1) with the participle, οἶδα γράφων or γράψας, "I know that I am writing or wrote"; (2) with the infinitive, οἶδα γράφειν or γράψαι, "I know how to write."

6. ὥστε ἐπιτροπεύειν αὐτῆς: Herodotus here refers to a common Persian practice, which, as we know from inscriptions, Cambyses to a great extent followed, confirming native Egyptians in their offices, and largely complying with native customs.

7. τῶν ... αὐτῶν: αὐτῶν is in apposition to τῶν, which is relative, αὐτῶν is resumptive of τῶν after the parenthesis. τῶν is possessive genitive depending upon παισί. † ἦν καὶ σφῶν ἀποστέωσι: v.l. εἰ, in which case we have the rare construction of εἰ with the subjunctive.

9. ἔστι: impersonal, "it is possible."

10. ἐν δὲ καὶ τῷδε: ἐν is adverbial, τῷδε being instrumental dative like ἄλλοις in the previous clause, to which it is parallel. Ἰνάρῳ: see 12, 17, note.

11. οἱ: possessive dative. τῷ Ἀμυρταίου Πανσίρι: Amyrtaeus was a supporter of Inaros, and Pausiris, his son, was satrap of Egypt about 455 B.C.

15. ἀπιστάς: Attic ἀφιστάς, pres. partic. active and transitive; cp. 1, 23, note. ἦλω: ἀλίσκομαι is here used in the sense of "to be detected," "to be convicted."

16. αἷμα ταύρου πίων: this statement rests upon the erroneous belief that bulls' blood is poisonous. Such an error invalidates the whole story.

16. 2. Σάιν: an important Egyptian town on the Canopic branch of the Nile. Sais was, as a religious capital, famous for the temple of Neith and the tomb of Osiris.

4. ἐκ τῆς ταφῆς: Amasis was buried in the temple (ii. 169), so that Herodotus is guilty of another error, unless we are to suppose that the temple and palace adjoined, so that they could be called one building. ἐκφέρειν: the subject is understood, "his officers."

5. οἱ: dative of advantage. τὰς τρίχας ἀποτίλλειν: another mistake occurs here, because the head and body of a king or priest were entirely shaved after death.

8. ἅτε τεταριχευμένος: on the use of ἅτε with the participle, see 4, 7, note.

9. Πέρσαι γὰρ θεὸν νομίζουσι εἶναι τὸ πῦρ: the Persians regarded Fire as the son of Ormuzd, the supreme god of light. The Zend Avesta, the sacred book of the Persians, strictly forbids the burning of the dead. Prof. Sayce, however, has pointed out that neither Cyrus nor Cambyses was a Zoroastrian.

12. λέγοντες: we should have expected the dative, but the nominative is used as though οὐδέτεροι νομίζουσι had preceded, not ἐν νόμῳ οὐδετέροις ἐστι.

13. Αἱγυπτίοις δὲ νενόμισται, κ.τ.λ.: this is not the reason why the Egyptians did not burn their dead. They wished to preserve the body intact until the resurrection in which they believed.

15. τῆς βορῆς: genitive of material depending upon πλησθέν. οὐκ ... οὐδαμῶς: the negatives belong to διδόναι; see 2, 7, note.

20. ἡλικίην: here "stature," "size," not "age."

23. ἀκεόμενος: present of attempted action, "trying or wishing to avert." τὰ ἐπιφερόμενα: sc. κακά.

26. ὥς μάλιστα: these words modify ἐν μυχῶ.

28. ἔχουσai: intransitive, "relating." οὐ ... ἀρχήν: ἀρχήν is an adverbial accusative regularly used only with a negative to mean "at all."

CH. 17-26. *Three expeditions are designed by Cambyses—against Carthage by sea, and Ammon and Ethiopia by land. The Phoenicians refuse to sail against Carthage, their colony, and the first expedition is abandoned. Spies are sent to the King of Ethiopia with presents. Their stories of the resources of Ethiopia encourage Cambyses in his advance; but his supplies fail in the desert, and he is compelled to retreat to Memphis. The expedition to Ammon is annihilated by a sandstorm in the desert.*

17. 2. Καρχηδονίους ... Ἀμμωνίους ... τοὺς μακροβίους Αἰθίοπας: the Καρχηδόνιοι were the Carthaginians, the Ἀμμώνιοι lived in and around the famous sanctuary of Jupiter Ammon, west of Egypt, and the long-lived Αἰθίοπες lived on the shores of the Red Sea and Indian Ocean in the neighbourhood of Cape Guardafui.

3. οἰκημένους: Herodotus uses the perf. οἶκημαι (Attic ὄκημαι) in a present sense. δέ connects οἰκημένους with μακροβίους. Λιβύης: partitive genitive.

5. τοῦ πέζου: partitive genitive with ἀποκρίναντα. After ἀποκρίναντα supply ἀποστέλλειν.

8. πρὸς ταύτη: sc. τῇ τραπέζῃ.

18. 3. ἐπίπλεος: Attic ἐπίπλεως. ἐς τὸν ... τιθέναι ... τοὺς ἐν τέλει: for the accusative and infinitive in a subordinate clause, see 8, 13, note.

4. τὰς ... νύκτας: accusative of duration of time; so τὰς ἡμέρας. τοὺς ἐν τέλει ἐκάστους ἔοντας: this would be in Attic τοὺς αἰὲ ἐν τέλει ὄντας, "those who are in office from time to time."

19. 2. Ἐλεφαντίνης: Elephantine was a small island in the Nile just below the first cataract in the south of Egypt, near the modern Assouan (the ancient Syene), whereas the Ichthyophagi were inhabitants of the west coast of the Red Sea; as their name denotes, they lived by fishing. Perhaps some of them may have settled as traders in Elephantine.

3. τῶν Ἰχθυοφάγων ἀνδρῶν: partitive genitive depending upon τοὺς ἐπισταμένους. ἐν ᾧ: sc. χρόνῳ. The subject of μετήϊσαν must be understood from the context, viz., the messengers of Cambyses. πλῶειν: Attic πλεῖν.

5. οὐκ ἔφασαν ποιήσaiν: οὐκ, as usual, precedes φημί, although it, strictly speaking, belongs to the infinitive.

7. οὐκ ἂν ποίειν ὅσια: Carthage was a colony from Tyre in Phoenicia, and a war between a colony and a mother city was looked upon as worse than a civil war.

8. οἱ λοιποὶ: the Aeolians, Ionians, Syrians, and Cypriots.

11. σφέας τε αὐτοὺς ἐδεδώκεσαν Πέρσῃσι: the Phoenicians had surrendered to Cyrus, the father of Cambyses.

20. 3. ἐς τοὺς Αἰθίοπας: ἐς is used with names of persons or peoples, meaning "into the country of." ἐντειλάμενός τε ... καὶ ... φέροντας: Herodotus often couples together participles in different cases agreeing with different nouns in the same sentence; ἐντειλάμενος agrees with the subject of ἔπεμπε, and φέροντας with its object αὐτοὺς. τὰ λέγειν χρήν: "the things which they were to say." τὰ is relative and does not introduce an indirect question.

7. μέγιστοι: cp. Isaiah XLV. 14.

8. ἄλλοισι ... καὶ δὴ καί: see 4, 15, note.

9. τῶν ἄλλων ἀνθρώπων: genitive of separation, depending on κεχωρισμένοισι.

11. μέγαθος: Attic μέγεθος. So τράπουσι for τρέπουσι in 2, 10.

21. 1. τοι: for the declension of σύ, see D. § 5.

3. δῶρα ταῦτα: Attic ταῦτα τὰ δῶρα; so below τόξον τόδε and τάδε ἔπεα for τόδε τὸ τόξον and τάδε τὰ ἔπεα. διδοῖ: see D. § 11 (c).

4. ἤκοιεν: optative in an indirect statement depending upon μαθών.

6. πολλοῦ: genitive of value, with προτιμέων.

8. εἰ γὰρ ἦν δίκαιος, οὐτ' ἂν ἐπεθύμησε ... οὐτ' ἂν ... ἦγε: in conditional sentences containing ἂν, the indicative is used when the condition is known to be untrue and impossible, the imperfect tense both in protasis and apodosis of single acts in present time or of continuous or repeated acts in past time, the aorist tense of single acts in past time; so here: "if he were (ἦν) now just (which he is not), he would not have desired (οὐτ' ἂν ἐπεθύμησε) (as he did), nor would he now be leading (οὐτ' ἂν ... ἦγε) (as he is)."

10. ὑπ' ὧν μηδὲν ἡδίσκηται: the negative μή is used because the clause is dependent on a principal sentence making a supposition, and not a statement of fact.

12. οὕτω εὐπετέως: "as easily (as I now do)." As he speaks the king draws a bow.

14. ὑπερβαλλόμενον: the dative might have been used to agree with τῷ Περσέων βασιλείῳ, but it often happens that with verbs of saying two regular constructions are combined, namely, the dative of the indirect object, and the accusative and infinitive, and are used even when the indirect object and the subject of the infinitive are the same, the former being placed near the verb of saying, here συμβουλεύει, and the latter near the infinitive, here στρατεύεσθαι. With ὑπερβαλλόμενον, which is middle and transitive, we must supply τοὺς Αἰθίοπας.

16. παισί: dative of the indirect object depending upon ἐπὶ νόον τράπουσι; the direct object of τράπουσι is προσκτᾶσθαι.

22. 3. ὅ τι εἶη: εἶη is optative in a dependent question after a past tense, εἰρώτα. εἰπάντων: 1st aorist; so εἶπαν in line 15.

5. δολερά: because their colour was artificial.

6. **στρεπτόν** : direct object of *εἰρώτα*, used in the sense of "he asked about."

8. **τὸν κόσμον** : either (1) the mode of wearing, or (2) the manufacture.

9. **σφέα** : this is used by Herodotus as the neuter plural of the third personal pronoun ; see D. § 5 (*d*).

10. **τούτων** : genitive of the standard of comparison with *ῥωμαλεώτεραι* ; for the golden fetters, see 23, 14.

11. **πέρι** : *περί* here suffers anastrophe, *i.e.*, its accent is thrown back on the first syllable because it follows its case. **τόν** : relative.

13. **ὃ τι τε σιτέεται** : in indirect questions in Greek dependent upon a past tense either the original mood and tense are used (as here) or the optative mood of the same tense, as above (line 3). (One exception to this rule should be noted : the imperfect indicative of a direct question is never changed into the optative, as it might be mistaken for the present tense.) After a primary tense the mood and tense alike remain as in the original direct question.

14. **μακρότατον** : indirect predicate to *ὀκίσσον χρόνον*.

18. **κόπρον** : alluding to the manure used in growing the corn. **ἂν ... δύνασθαι** : this represents *ἐδύναντο ἂν* of the direct statement.

19. **ἀνέφερον** : intransitive in the sense of "to restore or refresh oneself."

20. **† τοῦτο** : accusative of specification with *έσσοῦσθαι* ; cp. *τὰ πάντα χρεόμενοι*, 23, 12. V.l. *τούτῳ*, dative of the amount of difference.

21. **έσσοῦσθαι** : Attic *ήττᾶσθαι*.

23. 2. ἔτεα μὲν, κ.τ.λ. : sc. *ἔφη*.

4. **θῶμα ... ποιευμένων** : equivalent to *θαυμαζόντων* ; so in 25, 3, *ὀργὴν ποιεέσθαι* is equivalent to *ὀργίζεσθαι*.

5. **ήγήσασθαι** : the narrative passes from the direct form to the indirect, and we must therefore anticipate *ἔλεγον*, "they said," which is inserted in line 8. The subject of *ήγήσασθαι* is *τὸν Αἰθίοπα*, "the Ethiopian king."

6. **εἰ ἐλαίου εἴη** : sc. *ἡ κρήνη*. *ἐλαίου* is genitive of material or contents.

7. **ἔων** : partitive genitive with *ὅζοι* understood. *ὅζειν* is impersonal.

8. **οὕτω δὴ τι** : this adverbial phrase modifies *ἀσθενές* ; see 12, 7, note.

9. **τῶν** : partitive genitive, "any of those things." *τῶν* is here demonstrative, not relative, and is the antecedent of *ὅσα*.

11. **εἰ σφί ἐστι ... ἂν εἶεν** : the combination of present indicative in the protasis with potential optative in the apodosis is not uncommon.

13. **ἀπαλλασσομένων** : "when they left the spring," genitive absolute agreeing with *τῶν κατασκόπων* understood. The aorist would have been more usual than the present, which is probably historic present, a rare usage in the case of the participle.

14. **ἐνθα τοὺς πάντας ... δεδέσθαι** : for the accusative and infinitive in a subordinate clause in reported speech, cp. 18, 4.

15. ὁ χαλκὸς σπανιώτατον: "bronze is a very rare thing" (neuter predicate).

24. 1. τελευταίας: this adjective agrees with τὰς θήκας, but the position of the article shows that the adjective is predicative; in such passages as the present English renders the predicative adjective by an adverb.

2. ἐξ ὕλου: we know of no mineral corresponding to the ὕλος here described, for glass is not dug up (ὀρύσσεται), and crystal is not easily worked (εὐεργός).

3. ἐπεὰν ... ἰσχνήνωσι: relatives and relative adverbs when compounded with ἄν are used with the subjunctive to denote indefinite frequency in present time; ἄν therefore in this sense corresponds to the English suffix "ever."

5. ἐς τὸ δυνατόν: "as far as possible," i.e., the painting on the gypsum was, as far as possible, a life-like portrait of the deceased.

7. σφι: dative of advantage.

9. ἔχει πάντα φανερά: "the corpse within the pillar of crystal shews every part clearly." ὁμοίως αὐτῷ τῷ νέκυι means "just like the corpse before it is enclosed in the pillar."

11. πάντων: partitive genitive with ἀπαρχόμενοι. ἀπάρχεσθαι is a word constantly used in describing religious ritual.

25. 1. ἀπαλλάσσοντο: the augment is omitted. For other instances see D. § 8.

5. οἷα ... ἑών: on οἷα with the participle, see 4, 7.

7. Ἑλλήνων μὲν τοὺς παρεόντας ... τὸν δὲ πείζον: the contrast of the μὲν and δέ clauses shews that the Greeks formed the naval forces. αὐτοῦ: adverb, "there."

9. τούτοις ... ἐξανδραποδισαμένους ... ἐμπρῆσαι: for the interchange of case, cp. 21, 14, note. Ἀμμωνίους is the direct object of ἐξανδραποδισαμένους.

12. πρὶν ... διελθῆναι τὴν στρατιήν: Herodotus, like Attic writers, always uses πρὶν with the infinitive when it means "before" both with negative and, as here, affirmative leading sentences. When πρὶν means "until," it is only used with the infinitive when the leading sentence is affirmative.

13. σιτίων ἐχόμενα: ἔχομαι with the genitive means "to cling to"; so σιτίων ἐχόμενα means "connected with provisions." "Everything in the way of provisions" is a wider and more general expression than "provisions" merely.

15. ἐγνωσιμάχεε: γνωσιμαχεῖν is an old epic word meaning "to be in conflict with one's former opinion," "to bethink oneself and change one's mind," "to recognise and own a mistake."

16. ἐπὶ τῇ ἀρχῇθεν γενομένη ἀμαρτιάδι: ἐπὶ is here used in a temporal sense, "after." This use should be carefully distinguished from ἐπὶ with the genitive in a temporal sense, meaning "in the time of," e.g., ἐπὶ Κύρου, "in the time of Cyrus."

17. νῦν δέ: "but as it was"; νῦν is circumstantial, not temporal.

18. εἶχον ... λαμβάνειν: "were able to take"; see 1, 12, note.

19. ἐς τὴν ψάμμον: Herodotus' story here does not agree with

Ch. 97, in which we are told that Cambyses reduced the Ethiopians south of Egypt (in the neighbourhood of the modern Dongola), and made them tributary.

22. ἀπείς: Attic ἀφ-είς, 2 aor. partic. act. of ἀφ-ίημι.

26. 2. στρατεύεσθαι: infinitive expressing purpose.

3. ἀπικόμενοι μὲν φανεροί εἰσι: in Greek the adjectives δῆλος and φανερός are used personally, where in English we use the corresponding adjectives impersonally; thus the English phrase, "it is clear that you are wrong," is translated δῆλος (or φανερός) εἰ ἀμαρτάνων.

4. ἐς "Οασιν πόλιν: the word Oasis is of Egyptian origin, and not originally a proper name, but applicable to all fertile spots in the desert. The particular Oasis meant is the modern El Khargeh, seven days' journey due west from Thebes. Σάμιοι τῆς Αἰσχυριωνίης φυλῆς: no such Samian tribe as the Aeschrionian is known, and it is a mere matter of conjecture that the Samians may have settled in this Oasis for purposes of trade. The Oasis may have been called by the Samians there "the island of the blessed," owing to its contrast with the surrounding desert. Herodotus' suggestion that this is the meaning of the word Oasis is incorrect; it really means "an inhabited place."

8. ὅτι μὴ: "except."

12. ἐπειδὴ ... ἰέναι ... γενέσθαι τε: for other instances of the infinitive used by assimilation in a subordinate clause in *oratio obliqua*, see 18, 4; 23, 14.

13. κου μάλιστα: "somewhere about"; both these words are used to modify the definiteness of the statement.

CH. 27-29. *The appearance of the god Apis in Egypt is celebrated with rejoicing, which Cambyses believes to be exultation at the failure of his expedition to Ethiopia; he therefore mortally wounds Apis, and punishes the priests.*

27. 2. ὁ Ἄπις, τὸν Ἕλληνες Ἐπαφὸν καλέουσι: Apis was the name of the bull worshipped by the Egyptians, who regarded it as the incarnation of Osiris, the husband of Isis and their most sacred deity after Ra, the god of light. At its death the people mourned till a new Apis was found, and then held a seven days' festival, during which it was brought to Memphis. In Greek mythology Epaphus was the son of Io, who was at one time transformed into a cow, and in this form journeyed to Egypt. The story of Apis and Cambyses here given by Herodotus has no foundation in fact. Indeed, we have an Egyptian monument on which Cambyses is represented as himself worshipping Apis.

6. χαρμόσυνα: this stands as oblique predicate to ταῦτα, "this conduct was a sign of joy"; lit. "they were doing these things as signs of joy." τοὺς ἐπιτρόπους: Egyptians.

8. ὅτι: accusative of specification, "as regards what thing," i.e., "on what ground," "why."

10. πληθός τι: "some (considerable) number."

11. διὰ χρόνου πολλοῦ: διὰ here denotes "after the interval" of a long time.

13. ὀρτάζοιεν: Attic ἐορτάζοιεν.

14. ὥς ψευδομένους: ὥς with the participle expresses the reason alleged by the subject (ὁ Καμβύσης).

28. 3. λήσειν: impersonal. θεός τις χειροήθης: χειροήθης is ironical. The Persian religion was free from such material symbolism.

4. τοσαῦτα: "so much and no more," i.e., "only this."

6. οὐκέτι: never again after the birth of Apis. οἷη τε γίνεται: "is permitted."

10. † τετράγωνον: some commentators wish to alter this to τρίγωνον, because most monuments represent Apis with a triangular white mark on its forehead.

12. διπλόας: twofold, i.e., white and black. The position of the article before τρίχας shows that διπλόας is predicative. † ὑπὸ ... τῇ γλώσση: the MSS. have ἐπὶ, which may be retained if not understood to imply "on the upper surface," as the beetle was supposed to be under the tongue of Apis.

29. 2. οἷα ἑών: οἷα with the participle states a fact as a reason; for other instances, see 4, 7; 25, 5. ὑπομαργότερος: the prefix ὑπο- and the comparative termination have here both the same significance of "rather," "somewhat."

3. τύψαι: this is not a good Attic form. The stem. τύπτω was only used in correct Attic in the pres. and fut. active, τύπτω, τυπτήσω, the other forms of the active, and all the passive, being supplied from παίω, πλήσσω, and πατάσσω; thus: pres. τύπτω, fut. τυπτήσω or πατάξω, perf. πέπληγα, aor. ἐπάταξα or ἔπαισα.

5. ὦ κακαὶ κεφαλαί: practically equivalent to ὦ κακοί; this use of κεφαλή or κάρα in the sense of "person" is a common Greek idiom. τοιοῦτοι: predicative.

6. ἐπαύοντες: "feeling," a rare meaning, as ἐπαῖω is usually "I hear." All verbs of the senses, except those meaning "to see," govern the genitive.

7. γέλωτα: predicative. The abstract noun γέλως, "laughter," is used here in a concrete sense, "a laughing-stock."

8. τοῖσι ταῦτα πρήσσουσι: periphrasis for "the proper officers."

11. πεπληγμένος τὸν μηρόν: τὸν μηρόν is acc. of the part affected, "smitten as to (wounded in) the thigh." So, "I have a headache" is ἀλγῶ τὴν κεφαλὴν.

12. ἐν τῷ ἱρῷ: a sacred court was set apart for the abode of Apis in the temple of Ptah at Memphis, but at his death he was buried in the temple of Serapis in the same city.

13. ἐκ τοῦ τρώματος: ἐκ here denotes the cause.

CH. 30-38. *Cambyses is driven mad for his sacrilege. First, he orders the murder of his brother Smerdis in Persia; secondly, he slays his wife, who is also his sister; thirdly, he shoots dead with an arrow the son of Prexaspes, his minister; fourthly, he orders the execution of Croesus, King of Lydia, who has accompanied him to Egypt. Croesus, however, is secretly saved. Finally, he desecrates the temples of Hephaestus and the Cabeiri at Memphis.*

30. 2. **ἰών**: see D. § 11 (e). **πρῶτα μὲν τῶν κακῶν**: Herodotus uses **πρῶτα** and **πρῶτον** indifferently as adverbs. **τῶν κακῶν** is partitive genitive depending upon **πρῶτα**.

3. **ἔξεργάσατο**: on the omission of the augment, see D. § 8 (d). **Σμέρδιν**: from the Behistun inscription we learn that Smerdis was murdered before the Egyptian expedition. The Egyptian priests have adapted the story to suit their theory that the madness of Cambyses was a visitation from the gods to punish his outrage of Apis. **πατρός καὶ μητρὸς τῆς αὐτῆς**: Cyrus and Cassandane.

4. **ἐς Πέρσας**: **ἐς** before names of persons means "into the country or presence of."

5. **ὅσον τε ἐπὶ δύο δακτύλους**: for the use of **ὅσον**, cp. 5, 11, **ὅσον τε ἐπὶ τρεῖς ἡμέρας**. There were 17 **δάκτυλοι** or fingers-breadths in one foot.

8. **ἔδοξε**: impersonal.

10. **ψαύσειε**: optative in reported speech depending upon **ἀγγέλλειν**.

11. **μιν**: here indirectly reflexive, i.e., referring to the subject of principal verb, viz., Cambyses.

13. **ἐς Σοῦσα**: Susa was the capital of Susiana, and had been made one of the capitals of the Persian empire by Cyrus.

14. **ἐξαγαγόντα**: sc. **Πρηξάσπεα ἀποκτείνειν**.

15. **τὴν Ἐρυθρὴν θάλασσαν**: see note on 9, 8.

31. 3. **τῇ καὶ συνοίκεε καὶ ἦν οἱ, κ.τ.λ.**: when a sentence contains more than one relative clause, and in the second or third the relative would be required to be in a different case from that in the first clause, the rule is in Greek to replace the relative in the second or third clause by the demonstrative pronoun. Here the relative **τῇ** is dative, and the subject of **ἦν** is supplied from it in the nominative case, the demonstrative, however, not being expressed; but cp. 34, 3, **τὸν ἐτίμα τε μάλιστα καὶ οἱ τὰς ἀγγελίας ἐσεφόρεε οὗτος, τούτου τε ὁ παῖς οἰνοχόος ἦν**. In 40, 13, the relative is repeated, **τὸ ἂν εὖρης ... καὶ ἐπ' ᾧ ... ἀλγήσεις**.

5. **μῆς τῶν ἀδελφείων**: Cambyses had three sisters: Atossa, whom Cambyses married first; Meroe, whom he married next, and took with him to Egypt and murdered there; and Artystōne.

7. **τοὺς βασιληῖους δικαστάς**: the Persian highest court consisted of seven royal judges; see the Book of Esther I. 13, 14. They belonged to the class of magi, or wise men.

9. **ἐς δ' ἀποθάνωσι**: Herodotus often uses **ἐς δ'** or **ἐς οὗ** and **μέχρι οὗ** with the subjunctive, but without **ἄν**, whereas in Attic prose **ἄν** would regularly be added to these particles when constructed with the subjunctive.

10. *μέχρι τούτου*: the insertion of these words at the end of the clause is meant to emphasize the duration of the appointment.

12. *ἀνακέεται*: *κέῖμαι* is regularly used as the passive of *τίθημι*.

13. *ὑπεκρίνοντο*: equivalent to the Attic *ἀπεκρίνοντο*.

17. *ἵνα ... ἀπόλωνται*: the subjunctive is used here in graphic sequence after the secondary tense *ἔλυσαν*; see note on 9, 13.

21. *ἔσχε*: sc. *γυναῖκα*, "married." In the case of verbs expressing a state, the aorist denotes entrance upon the state, *e.g.*, *βασιλεύειν* = "to reign," *βασιλεύσαι* = "to come to the throne."

32. 1. *ἀμφί*: Lat. *de*, "concerning."

3. *συμβαλεῖν*: sc. *ἐς μάχην*.

9. *δακρύοι*: optative in an indirect question depending upon an infinitive (*ἐπείρεσθαι*) representing a historic present (*ἐπείρεται*).

11. *ἐκείνῳ*: this may refer to Cambyses or to Smerdis. If to Cambyses, the passage means that no one is left to avenge Cambyses should he die a violent death; if (as is more likely) to Smerdis, it means that there is no one to avenge his murder.

13. *ὥς ... τὴν γυναῖκα περιτίλαι*: the *ὥς* (equivalent to *ὅτι*, "that") is of course superfluous before the infinitive; cp. i. 207, *εἶπον ... ὅτι ... ἀποτρέψειν*, "I said that I would avert," and Xenophon, *Cyropaedeia*, viii. i. 25, *ἐλογίζετο ὥς ... ἦττον ἂν αὐτοὺς ἐθέλειν*, "he reckoned that they would be less willing." *περικατημένων*: genitive absolute.

15. *κότερον*: Attic *πότερον*; cp. note on 3, 11. *δασεία*: Attic *δασεία*.

16. *ταύτην ... τὴν θρίδακα*: *i.e.* *περιτετιλμένην*.

18. *ἐχούση ἐν γαστρὶ*: "being with child." *ἔχειν* is in this phrase used absolutely, *i.e.*, without any expressed object. *ἐκτρώσασαν*: 1st aorist participle of *ἐκτιπρώσκω*.

33. 1. *ταῦτα*: accusative of specification with *ἐξεμάνη*.

2. *οἷα*: "inasmuch as," "seeing that."

4. *ἔχειν*: the infinitive has here the force of an imperfect, not of a present tense. *ἰρήν*: epilepsy.

34. 2. *λέγεται γάρ*: the particle *γάρ* is often used to introduce an explanation or narrative where in English we should use no particle. In such cases *γάρ* may be omitted in translation.

3. *τὸν ... καὶ οἱ ... τούτου τε*: see note on 31, 3.

5. *εἰπεῖν δὲ λέγεται*: these words resume the narrative from the commencement of the sentence *λέγεται γὰρ εἰπεῖν* after the parenthetical statement about Prexaspes. *δέ* does not here mean "but"; it merely marks the repetition of the principal verb, and cannot be translated.

8. *πλεόνως*: this form of the comparative adverb is not Attic. The Attic form is *πλέον*; cp. *μεζόνως*, Attic *μεῖζον*, 128, 14.

14. † *τελέσαι*: *τελεῖν* means (1) "to accomplish," (2) "to pay," and from the custom of classing citizens according to the amount of taxes paid by them *τελεῖν εἰς* came to mean "to be classed among"; here *τελέσαι πρὸς τὸν πατέρα* may mean "to compare with his father," *i.e.*, "compared with his father," but the usage is unparalleled, and some editors would therefore omit the word *τελέσαι*, regarding it as corrupt.

17. τὴν θάλασσαν: the south-eastern part of the Mediterranean, including the sea off Tyre and Sidon and Egypt and round Cyprus.

19. ἐμοὶ μὲν: μὲν is used here (without a corresponding δέ) merely to emphasize ἐμοί. μὲν is used in this sense in Attic poetry, and μὴν in prose.

35. 1. λέγειν: the infinitive depends upon λέγεται, which must be supplied from 34, 2.

3. τοῦ παιδὸς τοῦ σοῦ ... τύχοιμι μέσης τῆς καρδίας: the genitives τοῦ παιδὸς and τῆς καρδίας depend upon τύχοιμι, a verb of hitting, and τῆς καρδίας stands in partitive apposition to τοῦ παιδὸς, explaining the special part of the boy which is aimed at. The conditional sentence here is slightly irregular in form; instead of the optative in both clauses, or the subjunctive with ἤν in the protasis, and the future indicative in the apodosis, we have in the protasis the optative (εἰ ... τύχοιμι), and in the apodosis the future indicative (φανέονται), "if I should hit . . . the Persians will be proved." The optative refers to future time, but makes a statement in reference to future time less definitely than the future indicative.

4. τοῦδε ἐστεῶτος: "standing here."

5. λέγοντες: with verbs meaning to shew and to prove either the participle or the infinitive may be used, but in a somewhat different sense. Thus φανέονται λέγοντες οὐδέν = "will be proved wrong"; φανέονται λέγειν οὐδέν = "will appear to be wrong." ἤν δ' ἀμάρτω: the context shews clearly that there is no difference here in meaning between ἤν with the subjunctive and εἰ with the optative (εἰ μὲν ... τύχοιμι).

6. φάναι: the infinitive is used here with the sense of the second person of the imperative.

9. ὥς δέ ... εὐρεθῆναι ... τὸν οἶστον: for the acc. and infin., cp. 8, 13, note.

12. δῆλα: for the plural, cp. πρῶτα, 30, 2.

13. ἐπίσκοπα: adverbial accusative with τοξεύοντα.

15. οὐδ' ἂν ... οὕτω ἂν καλῶς βαλεῖν: Greek writers generally place ἂν near the commencement of a sentence, especially if negative, to show that it is conditional, and repeat ἂν again with the verb if several words have since intervened. τὸν θεόν: the Persian god was the Sun.

17. ἐτέρωθι: this is a local particle, "at other places," used in a temporal sense, "at other times."

36. 3. ἡλικίῃ καὶ θυμῷ: a hendiadys (ἐν διὰ δυοῖν, "one thing through two"), meaning "youthful passion."

4. ἴσχε: intransitive, "check yourself."

5. σοφόν: the neuter adjective is used as predicate to ἡ προμήθεια, "is a wise thing"; cp. 23, 15.

7. ὅπως μὴ ... ἀποστήσονται: in Attic Greek and Herodotus, after verbs meaning "to take care" ὅπως is used with the future indicative in primary sequence more commonly than with the subjunctive. In secondary sequence, too, the future indicative is generally used, not the optative.

9. πολλά: adverbial, "earnestly."

12. *χρηστῶς μὲν ... εὖ δέ*: these words are, of course, ironical.

13. *Ἀράξεια ποταμόν*: better known as the Jaxartes (the modern *Syr-Daria*); it flows into the Sea of Aral. The Massagetae lived to the north of it.

15. *ἀπὸ μὲν ... ὤλεσας ... ἀπὸ δὲ ὤλεσας*: *ἀπό* is here twice separated from *ὤλεσας* by tmesis. Tmesis ("cutting") is rare in Herodotus, and generally occurs when, as here, a particle such as *μὲν*, *δέ*, *τε*, or *ὦν* comes between the prepositional prefix and the verb. This separation of preposition and verb is, properly speaking, a relic of the adverbial use of the former.

17. *προφάσιός τευ*: partitive genitive with *ἐπιλαβέσθαι*, a verb of touching.

18. *ὥς κατατοξεύσων*: *ὥς* with the future participle here expresses purpose.

20. *ἐνετείλατο τοῖσι θεράπουσι λαβόντας μιν ἀποκτείνειν*: on the change from dative to accusative and infinitive after a verb of commanding, see note on 21, 14.

22. *ἐπὶ τῷδε τῷ λόγῳ*: *ἐπὶ* with the dative here denotes intention. *ὥστε ... λάμψονται ... καταχρᾶσθαι*: *ὥστε* can be used with both the indicative and the infinitive, but here in two parallel clauses the two occur side by side. This is unusual. *εἰ μὲν μεταμελήσει ... ἦν δὲ μὴ μεταμέληται*: here *εἰ* with the fut. indic., and *ἦν* with the subjunctive, are used in two parallel clauses. *μεταμελήσει* is impersonal (contrast *μεταμέληται*, below), but *ἐπιζητήσῃ* is personal, and has for its subject *ὁ Καμβύσης*, supplied from *τῷ Καμβύσῃ*.

23. *οἱ δέ*: *δέ* marks the commencement of the apodosis; the *δέ* which corresponds to *μὲν* comes after *ἦν*.

24. *λάμψονται*: Attic *λήφονται*.

26. *μετέπειτεν ... ὕστερον*: one of these two words is redundant.

30. *ἀποκτενείν*: the subject of the infinitive changes, and is the same as that of *συνήδεσθαι*, i.e., "he, Cambyses."

37. 3. *θήκας τε παλαιάς*: these graves lay to the west of Memphis, where there still remain the great Pyramids and the Sphinx. *ἐν*: adverbial; cp. 38, 10, *ἐν δὲ δὴ καὶ τῷδε*.

4. *ἐς τοῦ Ἡφαίστου τὸ ἱρόν*: the great temple of Ptah at Memphis. *πολλά*: adverbial accusative. *τῷ ἀγάλματι κατεγέλασέ*: the dative is used here and in 38, 2, with *καταγελάω*, but the usual case is the genitive, as it is with most compounds of *κατα-* when the object depends on the prefix (*κατα-*) rather than on the simple verb.

6. *Παταίκοισι*: the *Πάταικοι* were Phoenician deities, images of which, in the form of dwarfs, were attached to the prows or sterns of ships to act as tutelary gods. The name is connected with the Egyptian Ptah, whom Herodotus identifies with the Greek Hephaestus.

8. *ἐγὼ δέ*: on *δέ* in *apodosis*, marking the commencement of the principal sentence, cp. 36, 23.

9. *τῶν Καβείρων*: the Cabeiri were originally worshipped by the Pelasgians of Samothrace, an island in the north of the Aegean Sea, and later by the Lemnians; they were regarded as sons of Hephaestus. It is not clear what Egyptian deities are here identified with them.

11. ὁμοῖα τοῦ Ἡφαίστου: the genitive with ὁμοῖα is rare, and may be explained as arising from the genitive of the standard of comparison used with comparatives; words denoting similarity are as a rule constructed with the dative.

12. λέγουσι: sc. οἱ Αἰγύπτιοι.

38. 2. οὐ γὰρ ἂν ... ἐπεχείρησε: this apodosis implies as protasis εἰ μὴ μεγάλως ἐμάνη, "if he had not been very mad."

5. ἐλοίατο: D. § 9 (c). ἕκαστοι: "each nation," whereas ἕκαστος (sing.) = "each individual."

6. πολλόν τι: "to some (τι) considerable degree," accusative of extent, modifying καλλίστους.

7. οἶκός: Attic εἰκός or εἰκός; distinguish οἶκος, "house."

8. γέλωτα: "a laughing-stock"; cp. 29, 7. ὥς δὲ οὕτω νενομίκασι: this clause depends upon πάρεστι σταθμώσασθαι, which follows.

11. ἐπὶ τῆς ... ἀρχῆς: ἐπὶ with the genitive here denotes the limit of time in the course of which the event happens, "in the course of his reign." With this should be contrasted the use of ἐπὶ with the dative which follows, ἐπὶ ῥόσῳ χρήματι, where it denotes price, "on what terms."

13. ἀποθνήσκοντας: the present denotes here repeated action, "as they die from time to time."

15. Καλατίας: the home of this people is uncertain. The name means "black."

17. δεξαίαντ' ἂν: lit. "on what terms they would receive (the proposal) to burn," i.e., "on what terms they would consent to burn."

18. εὐφημέειν: "to speak words of good omen," hence "to be silent" for fear of uttering words of evil omen.

19. Πίνδαρος: the greatest of Greek choric poets, Pindar, was born near Thebes, in Boeotia, in 522 B.C., and died in 443 B.C.

20. ποιῆσαι: our English word "poet" is derived from the Greek ποιητής, "a maker (of metrical compositions)," and ποιῆσαι is used here in the sense of "to compose poetry." νόμον πάντων βασιλέα φήσας εἶναι: the context of this quotation is found in none of Pindar's extant writings, but has been preserved for us in a passage of Plato's *Gorgias*:

νόμος ὁ πάντων βασιλεὺς
θνατῶν τε καὶ ἀθανάτων
ἄγει, δικαίων τὸ βιαιότατον
ὑπερτάτῃ χειρὶ· τεκμαίρομαι
ἔργοισιν Ἡρακλῆος.

"Law, the king of all, mortals and immortals too, is leader, making violence right by her all-powerful hand; I adduce the deeds of Heracles as a proof." Herodotus, however, uses νόμος in the sense of "custom," "convention," not "law."

CH. 39-43. *Polycrates is tyrant of Samos, master of the Aegean Sea, and ally of Amasis, King of Egypt. The latter, alarmed at the former's success, advises him to throw away his most valued possession in order to appease the jealousy of heaven. Polycrates having thrown away his signet ring, it is found in a fish which is being cooked for his dinner. Amasis, hearing of this extraordinary luck, breaks off the alliance.*

39. 2. Σάμον : Samos was one of the most important islands of the Aegean Sea. It lay close to the coast of Asia Minor off Ephesus, due east of Attica. **Πολυκράτης :** Polycrates was a rich landowner in Samos, who eventually succeeded in making himself "tyrant" of the island, and reigned from 532 B.C. to 522 B.C.

5. **μετά :** adverbial.

6. **ἰσχων :** "having (the whole of Samos) in his power."

7. **συνεθήκατο :** 3 sing. 1 aor. mid. of *συν-τίθημι*; in the middle voice Attic uses only the 2 aor.

9. **τὰ πρήγματα :** Lat. *res*, "the fortunes."

10. **ὅκοι ἰθύσειε :** the optative is regularly used in relative clauses to denote indefinite repetition or frequency in past time.

12. **ἔφερε ... ἦγε :** these two verbs are commonly found together to denote all kinds of plundering, *φέρειν* literally applying to inanimate objects which are carried away, and *ἄγειν* to living things, such as men and cattle, which are driven off to the homes of the conquerors.

13. **ἀποδιδούς ... λαβών :** these participles are conditional.

14. **ἀρχήν :** "at all," only used in negative sentences; see 16, 28, note.

15. **ἀραιρήκει :** Ionic pluperfect of *αἰρέω*, Attic *ῥήκει*.

16. **βοθέοντας :** Attic *βοηθούντας*.

40. 3. πλεῦνος : Attic *πλείονος*, gen. sing. of the comparative of *πολύς*.

6. **τὸ θεῖον ὡς ἔστι φθονερόν :** the jealousy of the gods in the case of human success is a common Greek thought. The subject (*τὸ θεῖον*) of the indirect question becomes by attraction the object of the participle on which the indirect question depends.

7. **τῶν ἂν κήδωμαι :** the unexpressed antecedent of *τῶν* is the subject of *εὐτυχεῖν*.

8. **τὸ μὲν ... τὸ δέ :** "part . . . part." **τι :** "to a certain extent." **τῶν πρηγμάτων :** partitive genitive depending on *τὸ μὲν*.

9. **ἢ :** "than"; *ἢ* is often used after *βούλομαι*, when the latter has the meaning "I prefer."

14. **τὴν ψυχὴν :** accusative of specification or part affected, with *ἀλγήσεις*.

15. **τῷπὸ τούτου :** (i.e., *τὸ ἀπὸ τούτου*), "henceforward," an adverbial accusative phrase used in a temporal sense.

16. **ἐξ ἐμεῦ :** *ἐξ* here denotes the agent, *ὑποκείμεναι* being used for the passive of *ὑποτίθημι* or rather (here) of *ὑποτίθεμαι* (middle).

17. **ἀκέο :** sc. *τὰς εὐτυχίας*.

41. 1. ἐπιλεξάμενος: "having read." The active form ἐπιλέξας occurs in 44, 8, and means "having picked out." τὴν ψυχὴν ἀσηθείη: cp. 40, 14, τὴν ψυχὴν ἀλγήσεις.

5. σμαράγδου ... λίθου: genitive of description. The identity of the stone here called σμάραγδος is uncertain; it is probably not the emerald, but some kind of green crystal or stone like *aqua marina*. Θεοδώρου ... Σαμίου: a renowned sculptor and engraver of metals and gems; he was grandson of the architect Rhoecus mentioned in Ch. 60.

7. μετὰ δὲ ἀναγαγεῖν: μετὰ is adverbial. With ἀναγαγεῖν supply τὴν ναῦν, a regular ellipsis with this verb.

11. συμφορῇ ἐχρᾶτο: "he gave way to grief."

42. 4. Πολυκράτει: dative of advantage with ἐλθεῖν ἐς ὄψιν, lit. "to come into sight for Polycrates" (i.e., so that P. could see him).

5. τούτου: "this favour." With χωρήσαντος, cp. 39, 11, πάντα οἱ ἐχώρει εὐτυχέως.

11. ταῦτα: acc. governed by the phrase μέγα ποιούμενος, "thinking a great deal of this."

14. τάχιστα: τάχιστα goes with ὥς, "as soon as ever."

16. τὸν ... ἐσήλθε: impersonal, "it came into his mind."

17. τὰ ποιήσαντά μιν οἷα καταλελαβήκε: this is a double relative clause of a form peculiar to Greek, lit. "what kind of things had overtaken him after he had done what," i.e., "what he had done and what had befallen." μιν is the object of καταλελαβήκε. καταλελαβήκε is the pluperfect of καταλαμβάνω, Attic κατ-ειλήφει.

18. ἐπέθηκε: sc. τὸ βυβλίον.

43. 5. εὐτυχέων τὰ πάντα: τὰ πάντα is the accusative of specification depending upon εὐτυχέων. ὅς: the relative clause (cp. Latin *quippe qui*) gives the reason for the statement in the clause on which it depends, "inasmuch as he."

6. διαλύεσθαι: middle.

CH. 44-47. *Polycrates sends the Samians opposed to himself to help Cambyses in the war against Egypt. They, escaping, attack Samos, but being defeated, ask Sparta for assistance. The Spartans consent mainly because they wish to take revenge for the loss of a bowl which had been seized by Polycrates while on its way from Sparta to Croesus, and of a corselet also stolen by him on its way from Amasis to Sparta.*

44. 2. ἐπικαλεσαμένων τῶν ... Σαμίων: genitive absolute. For the founding of Cydonia, see 59, 3.

5. ὅπως ἂν ... δέοιτο: ὅπως (Attic ὅπως) with the potential optative is found in object-clauses four times in Herodotus; in Attic Greek the construction is practically confined to Xenophon. The potential meaning cannot well be expressed in English; the idea is "that he would ask him as opportunity might arise," "that he would in some way ask him."

8. ἅμα ... ἑωυτῷ: the dative ἑωυτῷ depends upon ἅμα. τῶν ἀστῶν: partitive genitive depending upon τοὺς.

9. ἐς ἐπανάστασιν: "of intention to revolt"; ἐς here means literally "in respect of."

45. 2. ἐν Καρπάθῳ: Carpathus, the modern *Scarpanto*, is an island in the Aegean Sea lying between Crete and Rhodes. ἐν here means "in the neighbourhood of."

3. πλώοντες: Herodotus uses the form πλώω, "to sail," not the Attic πλέω. ἀδείν: impersonal. τὸ προσωτέρω: adverbial acc. modifying πλῶειν.

5. φυλασσομένους: passive. The active φυλάσσειν means "to guard or watch some person or thing exterior to oneself"; the middle φυλάσσεσθαι means "to guard oneself," hence "to be on the watch." καταπλώουσι: dative pl. of the pres. partic. governed by ἀντιάσας; verbs signifying "to oppose" generally take a dative.

6. νηυσί: dative of the instrument.

8. ἐσώθησαν: Attic ἡττήθησαν.

9. νικῆσαι: τοὺς ἀπ' Αἰγύπτου is the subject and Πολυκράτεα is the object of νικῆσαι.

10. ἐμοὶ δοκέειν: "in my opinion"; this is called the absolute use of the infinitive; it expresses a certain limitation of the meaning of some word or of the clause in which it occurs. Herodotus uses it fairly often; other instances are τὴν πρώτην εἶναι, "at first"; ἐκὼν εἶναι, "willingly"; ὥς εἰπεῖν, "so to say." This infinitive is often preceded by ὥς. ἔδεε ... εἶπερ ... ἱκανοὶ ἦσαν: in the apodosis of a conditional sentence where ἄν with the imperfect indicative would ordinarily be used, ἄν is omitted if the leading verb is one implying obligation, necessity, likelihood, or duty, e.g., ἔδει, ἐχρῆν, εἰκὸς ἦν, or προσῆκε. In such sentences the Greeks must have felt that the principal verb by its meaning alone implied that the condition remained unfulfilled, and that ἄν was therefore unnecessary in the apodosis.

12. ὁ λόγος: "reason."

13. τῷ: the antecedent of τῷ is τοῦτον (line 14).

15. ὀλίγων: Herodotus uses this word comparatively, "few compared with the forces of Polycrates." They were numerous enough to conquer Siphnos and colonise Cydonia; see Ch. 58, 59.

17. προδιδῶσι: intransitive, "make treacherous overtures." The accent of διδῶσι (3 pl. pres. subj. act.) distinguishes it from δίδωσι (3 sing. pres. indic. act.).

18. αὐτοῖσι νεωσοίκοισι: dative of accompaniment ("dockyards and all"), especially frequent when, as here, the dative of αὐτός is used in agreement with the substantive.

46. 2. ἐπὶ τοὺς ἄρχοντας: these officers were the Spartan Ephors, who were five in number, and were the most important magistrates in Sparta, with great power in foreign affairs, and authority to dismiss embassies or to admit them to a hearing before the Senate. οἷα: on οἷα with the participle, see 4, 7, note.

7. ἀλφίτων: genitive of material depending upon δέεσθαι. τῷ θυλάκῳ περιεργάσθαι: while the general sense is clear, it is not quite certain how these three words are to be literally construed. The Samian ambassadors had spoken at too great length at their first

audience; at their second, therefore, they had spoken with Laconic brevity, and, producing a bag, had merely said the bag wanted meal. The Spartans replied that the Samians "had overdone it with the bag." The words admit of three interpretations: (1) the Samians had said ὁ θύλακος δέεται ἀλφίτων; the Spartans reply that they need only have said δεόμεθα ἀλφίτων, the words ὁ θύλακος and the production of the bag being superfluous; (2) the Spartans mean that having shewn the bag the Samians need merely have said δέεται ἀλφίτων, as when they held up the bag the subject of δέεται was obvious; or (3) the Spartans mean that such Laconic curtness on the part of the Samians was as much too abrupt as their first speech had been too long and indefinite.

8. δ' ὦν: these particles are often used together in a resumptive sense, "be that as it may," "anyhow."

47. 4. ἐβώθησαν ἐπὶ Μεσσηνίου: this was probably during the second war of the Spartans against the Messenians (685-668 B.C.).

5. τιμωρῆσαι: the infin. depends on βουλόμενοι (line 6). τιμωρεῖν τινα = "to take vengeance on someone"; τιμωρεῖν τινι = "to take vengeance on someone's behalf (on his enemies)," hence "to assist someone"; τιμωρεῖσθαι τινα = "to take vengeance on someone on one's own behalf"; τιμωρεῖσθαι is also (49, 8) used absolutely in the sense of "to take vengeance."

6. τίσασθαι ... τῆς ἀρπαγῆς: sc. τοὺς Σαμίους, "to punish the Samians for the theft." τίνειν = "to pay"; τίνεσθαι (middle) = "to make another pay to oneself," "to exact retribution," "to punish." τῆς ἀρπαγῆς is the genitive of cause. τοῦ κρητῆρος and τοῦ θώρηκος are both objective genitives depending upon τῆς ἀρπαγῆς.

10. ζώων ἐνυφασμένων συχνῶν: this genitive absolute is parallel to ἐόντα ... λίνεον, and is also descriptive of θώρηκα.

11. εἰρίοισι ἀπὸ ξύλου: i.e., "cotton." τῶν δὲ εἵνεκεν: the antecedent of τῶν is the object of ποιεῖ understood. ἄξιον (sc. ἐστὶ) is impersonal.

14. ἐν Λίνδῳ: Lindus was one of the three divisions of Rhodes; the other two were Ialysus and Cameirus.

CH. 48-53. *The Corinthians also attack Samos, because years before the Samians had rescued some Corcyraean youths whom Periander, tyrant of Corinth, was sending to Alyattes of Lydia. Periander's action was due to a desire to punish the Corcyraeans, and his enmity against them arose as follows. Periander had married Melissa, daughter of Procles, of Epidaurus. He afterwards caused her death, and Procles turned the mind of Lycophron, one of Periander's two sons, against his father. For this Periander banished Lycophron to Corcyra, and attacked and made Procles prisoner. In his old age he was anxious to recall Lycophron to be his successor, but the latter refused unless Periander would come in his stead to Corcyra. The Corcyraeans, learning of this plan, put Lycophron to death.*

48. 1. τοῦ στρατεύματος: partitive genitive depending upon συνεπελάβοντο.

2. ὥστε γενέσθαι : "so that it took place," a result-clause explanatory of συνεπελάβοντο.

3. εἶχε ... γινόμενον : εἶχε is intransitive. Herodotus often uses the participle with ἔχω to denote a permanent state. The insult had been done, and the remembrance still rankled in the minds of the Corinthians because it was still unavenged. ἐκ : here ἐκ denotes the agent. γενεῇ πρότερον τοῦ στρατεύματος τούτου, κ.τ.λ. : the chronology of Herodotus is here hopelessly confused, unless we arbitrarily emend the text. (1) The date of this expedition was between 525 and 520 B.C., and the insult is said to have taken place one generation (roughly, thirty years) before, i.e., about 555 B.C. (2) Alyattes, the predecessor of Croesus, to whom the boys with whom the insult had to do were being sent, had died about 560 B.C. (3) Periander, who sent the boys, reigned at Corinth from 625 to 585 B.C.

5. Κερκυραίων : the island of Corcȳra, the modern *Corfu*, was colonized by the Corinthians about 700 B.C., and was always at variance with the mother city.

7. προσσχόντων : sc. τὴν ναῦν.

9. ἐπ' οἷσι : explanatory of τὸν λόγον, "the tale, that is to say the purpose for which." ἀγοίατο : optative in a dependent question (historic sequence). The use here of ὅς (instead of τίς or ὅστις) to introduce the dependent question is noticeable ; cp. 50, 8.

11. ἀπέλκειν : περιορᾶν is more usually constructed with a participle. σιτίων : genitive of separation depending upon ἐργόντων.

17. ἐς τοῦτο ... ἐς ὅ : both these phrases are temporal.

18. οἱ φύλακοι : Attic οἱ φύλακες.

49. 1-4. Herodotus means that had Corinth now been well disposed towards Corecyra she would have borne no grudge against the Samians for their former intervention on the Corecraean boys' behalf.

3. οἱ δέ : δέ marks the commencement of the apodosis ; cp. 36, 24. The δέ corresponding to μέν in εἰ μέν νυν occurs in the next clause νυν δέ αἰεί.

5. † ἔόντες ἑωυτοῖσι συγγενέες : the participle has here a concessive force, "though they were." συγγενέες does not occur in the MSS., but a word with its meaning is required to complete the sense. The MSS. also read τούτων ὧν εἵνεκεν, but with this reading τούτων has no construction with the rest of the sentence.

6. τοῖσι Σαμίοισι : dative of disadvantage.

7. Here (Ch. 50-53) follows an account of the events that led to the action of Periander described in Ch. 48.

9. πρότεροι ... ἡρξαν : "first ... began." πρότεροι is unnecessary to the sense, but Herodotus likes the tautology of this phrase ; cp. 31, 1, πρῶτον ... ἄρξαι.

50. 1. Μέλισσαν : Periander, owing to a false accusation brought against Melissa, struck her a blow of which she died.

3. ἡλικίην : accusative of specification, "in age."

4. ἔτεα : accusative of extension in time with γεγωνός.

5. Ἐπιδάυρον : Epidaurus lay on the west coast of the Saronic gulf (*Gulf of Aegina*).

6. **έόντας**: accusative agreeing with **τούτους**, the object of **μεταπεμψάμενος ... έφιλοφρονέετο**.

11. **άτε φονέα τής μητρός**: sc. **όντα**. On the use of **άτε**, see 4, 7, note.

12. **ούτε ... τε ού**: this arrangement of particles for **ούτε ... ούτε** is very rare. **ούτε ... τε**, coupling a negative and a positive clause, is not so uncommon.

14. **περιθύμως έχων**: "being very angry"; **έχω** with an adverb is intransitive. **μιν** is the object of **έξελαύνει**.

51. 4. ούδεμίαν μηχανήν έφη είναι μή ού σφι εκείνον υποθέσθαι τι: (1a) A verb expressing a negative idea (e.g., hindrance or denial) is often followed by **μή** and the infinitive, the **μή** merely strengthening the negative idea of the verb; e.g., **άπηγόρευε μή μιν δέκεσθαι** (51, 9), "he forbade anyone to receive him." (1b) Moreover, if such a verb is negatived by **ού**, a second and redundant **ού** is generally introduced after the redundant **μή**; e.g., **ούκ άρνείται μή ούκ άληθές είναι τούτο**, "he does not deny that this is true." (2a) If, however, the verb or expression (as **μηχανή έστι** here) does not in itself contain a negative idea, **μή** (if used after it) is not redundant, but retains its ordinary force; e.g., **οσιόν έστι μή βοηθείν άδικία**, "it is pious *not* to aid injustice." (2b) Further when an expression like that in 2a is negatived, we have **ούχ οσιόν έστι μή ού βοηθείν δικαιοσύνη**, "it is impious *not* to aid justice," where of the two negatives before **βοηθείν** only the **ού** is superfluous. It is to the fourth class of sentence (2b) that the present one belongs, "he said it was impossible that Procles had *not* suggested something to their minds."

8. **τῇ**: relative, "where." The antecedent is **ές τούτους**, so that **τῇ** is practically equivalent to **παρ' οίς**, "with whom."

10. **έλθοι**: optative, denoting indefinite repetition in past time depending upon **όκως** meaning "as" or "when." **άπηλαύνετ' άν**: "he would constantly be driven." The imperfect indicative with **άν** is used not only to denote an unfulfilled apodosis (as in 21, 10), but also to denote, as here, a customary action; so in the next sentence **άν ήίε**.

13. **έπ' έτέρην**: sc. **οίκην**.

52. 3. ιρήν ζημήν: fines were paid into the treasury either of the state or of a temple. The adjective **ιρήν** shows that in this case the fine was to be paid to a temple, that of Apollo.

4. **τίς οί**: **τίς** is itself enclitic, but is accented because it is followed by the enclitic **οί**.

5. **πρός**: adverbial, "moreover."

6. **άπειρημένου**: genitive depending upon **πειράσθαι**; cp. 14, 5, **διεπειράτο τής ψυχῆς. έν τῇσι στοιῇσι**: i.e., in the porticoes and colonnades of the temples and public buildings.

7. **άλουσίησί τε καί άσιτίησι**: Greek constantly uses abstract substantives in the plural, where we in English use the singular ("filth ... hunger"), to denote that the abstract state or condition occurs on more occasions than one. Lycophron was repeatedly in a condition of filth and hunger.

8. ὑπείς: Attic ὑφ-εἰς. τῆς ὀργῆς is genitive of separation depending upon ὑπείς used intransitively.

10. ἔχων πρήσσεις: ἔχων is often used with a present indicative to imply that the action of the verb is continued.

11. ταῦτα ἐόντα τῷ πατρὶ ἐπιτήδειον παραλαμβάνειν: ταῦτα is resumptive of τὴν τυραννίδα καὶ τὰ ἀγαθὰ. The words ἐόντα ἐπιτήδειον agree with σε understood as subject of the infinitive παραλαμβάνειν.

14. ἐς τὸν σε ἥκιστα χρῆν: i.e., ἐς τοῦτον ἐς τὸν σε ἥκιστα χρῆν ὀργῇ χρῆσθαι. ἐν αὐτοῖσι: Periander refers vaguely to the circumstances of his wife's death.

16. αὐτῆς τὸ πλεῦν μέτοχος εἰμι: αὐτῆς is partitive genitive depending upon μέτοχος, and τὸ πλεῦν (Attic τὸ πλεόν) is accusative of extent. ὅσῳ: sc. as antecedent τοσούτῳ.

19. κατελάμβανε: imperfect of attempted action.

20. ἄλλο ... οὐδὲν ἀμείβεται τὸν πατέρα: the double accusative, the internal object of the thing said and the external object of the person addressed, is not found in Attic prose with ἀμείβομαι and is unusual in Herodotus.

24. ταύτης: genitive governed by a verb implying comparison, ἐπεκράτεε.

25. ὥς ... ἐόντα: ὥς with the participle gives the supposed reason of the subject of the sentence; cp. 11, 3, note.

53. 2. συνεγινώσκετο ἐνωτῷ: "became aware." In this sense the verb συγγιγνώσκω belongs to the class of verbs which denote "perception," and is usually constructed with the participle, but Herodotus sometimes uses the infinitive, as here, οὐκέτι εἶναι δυνατός; cp. 108, 3, note.

5. οὐκ ἐνώρα: the object of ἐνώρα (Attic ἐν-εώρα), viz., "the capacity to govern" (τὸ εἶναι δυνατόν τὰ πρήγματα ἐπορᾶν τε καὶ διέπειν) must be understood from the context. Some editors suppose that some words have fallen out after ἐνώρα, which would express the object. The subject of ἐνώρα is ὁ Περίανδρος, but of κατεφαίνετο it is ὁ πρεσβύτερος τῶν παίδων.

6. νωθέστερος: "somewhat dull"; for a similar use of the comparative, cp. 29, 2, ὑπομαργότερος.

8. τοῦ νηνίεω: the genitive is partitive, depending upon the idea of "clinging" in περιεχόμενος, which is here used in a metaphorical sense.

10. ἀπικομένης δὲ ταύτης καὶ λεγούσης: the sentence which begins here with a genitive absolute is never syntactically finished. After λεγούσης the speech of the sister is continued as far as line 18, and then Herodotus commences an entirely new sentence.

11. βούλει τὴν τε τυραννίδα ... πεσεῖν καὶ τὸν οἶκον ... διαφορηθέντα μᾶλλον ἢ αὐτός .. ἔχειν: βούλει is constructed here first with a regular acc. and infin. (τὴν τυραννίδα πεσεῖν), then with an irregular participle (τὸν οἶκον διαφορηθέντα), and then again with a regular nom. and infin. (αὐτὸς ἔχειν).

12. σφεα: i.e., τὴν τυραννίδα καὶ τὸν οἶκον. οἶκος is not merely "the house," but all the possessions of Periander. κατελθών: "coming back" (κατα-).

13. *ζημιῶν*: the participle is used with verbs denoting "to begin," "to continue," or "to end."

14. *μὴ τῷ κακῷ τὸ κακὸν ἰῶ*: this is a Greek proverb. It occurs in a fragment of Aeschylus, *μὴ κακοῖς ἰῶ κακά*, and also in a fragment of Sophocles, *κακοῖς ὅταν θέλωσιν ἰᾶσθαι κακά*. *τῶν δικαίων τὰ ἐπιεικέστερα*: *δίκαιος* and *ἐπιεικής* are here contrasted. *δίκαιος* means "absolutely just," *ἐπιεικής* denotes a compromise between justice and expediency, and means "reasonable," and the comparative *ἐπιεικέστερος* means "fairly reasonable"; cp. the use of *νωθέστερος* in line 6 above. The genitive *τῶν δικαίων* depends upon the force of *προ-* in *προτιθεῖσι*.

17. *ὁ δέ*: i.e., *ὁ πατήρ*.

18. *τὰ ἐπαγωγότατα*: the accusative of the internal object with *διδαχθεῖσα*, sometimes called the retained accusative, because verbs which, like *διδάσκω*, govern two accusatives in the active retain the internal accusative when used in the passive.

20. *ἕστ' ἄν*: the meaning here is "so long as," not "until."

22. *αὐτὸς μὲν ... ἤκειν, ἐκείνον δὲ ἐκέλευε*: the construction changes irregularly in the *δέ* clause from the infinitive *ἤκειν* to a finite verb *ἐκέλευε*. In a regular sentence the *μὲν* and *δέ* clauses correspond exactly in syntactical form.

24. *ἐπὶ τούτοις*: "on these terms."

25. *ἑστέλλετο*: "made ready to set out," imperfect of attempted action. So *ἐτιμωρέτο*, which refers back to Ch. 48.

CH. 54-60. *The Lac-daemonians attack Samos with a large force, but after forty days give up the enterprise. The Samian exiles sail away to Siphnos, and exact one hundred talents from the Siphnians. They next purchase the island of Hydrea, and afterwards settle at Cydonia, in Crete, but six years later are enslaved by the Aeginetans and Cretans. Samos contains the three greatest works of their kind in Greece, an aqueduct cut through a hill, a great mole protecting the harbour, and the largest of Greek temples.*

54. 1. *Λακεδαιμόνιοι δέ*: the narrative is resumed from Ch. 47.

2. *τοῦ ... πύργου*: the genitive depends upon the *ἐπὶ* in *ἐπέβησαν*.

4. *μετά*: adverb. *αὐτοῦ*: Polycrates in person.

5. *κατά*: *κατά* is here used with the accusative to denote "in the neighbourhood of."

55. 1. *εἰ ... ἐγένοντο ... αἰρέθη ἄν*: a conditional sentence with the aorist indicative in the protasis and the aorist indicative with *ἄν* in the apodosis states an unfulfilled supposition relating to past time; cp. 21, 8, note.

2. *ταύτην τὴν ἡμέρην*: the accusative, strictly speaking, denotes extent of time.

4. *τοῖσι Σαμίοις*: dative of accompaniment depending upon *συνεσπεσόντες*. *φεύγουσι* is the dative participle agreeing with *Σαμίοις*.

5. τῆς ὀπίσω ὁδοῦ : genitive of separation depending upon ἀποκληῖσ-
θέντες.

7. τῷ Σαμίῳ τοῦ Ἀρχίου : "the son of Samius, the son of Archias."
ἐν Πιτάνῃ : Pitāna was one of the five κῶμαι or "districts" of which
the town of Sparta consisted. It lay to the north of the town, and
was the fashionable quarter. Herodotus calls Πιτάνα a δῆμος, which is
an Attic division of territory corresponding roughly to the Doric and
Spartan κώμη.

9. οἱ τῷ πατρί : "to his father," οἱ being possessive dative.

11. διότι ταφῆναί οἱ τὸν πάππον : the infinitive is here used in a
subordinate clause introduced by διότι by assimilation to the infinitive
depending upon ἔφη.

56. 1. σφι ... πολιορκέουσι : dative of disadvantage with ἐγγέ-
νεσαν.

2. τῶν πρηγμάτων : genitive (apparently partitive) depending on
προεκόπτετο. προκόπτειν is intransitive, and is here used impersonally
in the passive ; its meaning, "to make progress," may be derived from
the idea of an army "cutting away in front" of itself any obstacles to
its march. οὐδέν is adverbial, "in no way."

3. ὁ ματαιότερος λόγος : "the less reasonable story."

4. † λέγεται : some editors read λέγεσθαι, because elsewhere with
the phrase ὁ λόγος ὤρμηται Herodotus idiomatically adds λέγεσθαι. In
that case Πολυκράτεα ... δοῦναι is still accusative and infinitive, though
the verb of saying occurs, not in the principal sentence, but in a sub-
ordinate clause.

5. μολύβδου : genitive of material with νόμισμα.

6. πρώτῃν : predicative.

57. 3. ἐς Σίφνον : Siphnos, the modern *Sifno* or *Sifanto*, was one
of the islands of the Cyclades, lying south-east of Seriphos. It was
very rich in metals.

6. ἅτε ἑόντων : for the use of ἅτε, see 4, 7, note.

8. ἐν Δελφοῖσι : Delphi was in Phocis, in central Greece. There
stood the oracular temple of Apollo, the most famous in Greece, and
supposed to be the centre of the earth. ἀνακέεται : κέμαι is used as
the perfect passive of τίθημι. ὁμοῖα : adverbial neuter plural.

10. ἐχρέοντο ... ἔχρησε : the active verb χράω means "to deliver an
oracle," and χράομαι "to consult an oracle."

12. ἡ δὲ Πυθίη : sc. ἱέρεια, the word Πυθίη being an adjective. The
priestess of Pythian Apollo delivered the oracles of the god in the temple
at Delphi.

13. ἀλλ' : several answers were delivered together by the priestess,
and the transition from one answer to another was marked by a con-
necting particle, generally δέ, here ἀλλά. The oracles were always in
hexameter verse. λευκὰ ... λεύκοφρυς : these words are explained below
to mean "decorated with white Parian marble."

15. φράσασθαι : here "to beware of." ξύλινόν τε λόχον κήρυκά
τ' ἐρυθρόν : i.e., a fleet of wooden ships with vermilion-coloured prows,
one of which was sent into the harbour of Siphnos with an embassy on
board.

58. 2. τότε ἰθὺς : at the time the oracle was delivered.

4. τὸ ... παλαιόν : adverbial accusative, "of old."

8. δέκα τάλαντα : talents of silver, probably Aeginetan scale, each weighing 585,000 grains. Assuming the proportionate value of gold to silver to have then been $13\frac{1}{8} : 1$, ten of these talents were equivalent to about £3,885, gold being worth £4 5s. an ounce troy. χρήσαι : "to lend." The present in use of this verb was generally κίχρημι (not χράω), to avoid confusion with the other χράω, which occurs in 57, 12. οὐ φασκόντων : οὐ φάσκω and οὐ φημι are used like the Latin *nego*, where in English we use "I say ... not" ; cp. 2, 7, note.

12. αὐτοὺς ... ἑκατὸν τάλαντα ἔπρηξαν : πράττω and πράττομαι are used with a double accusative (external of the person, internal of the sum exacted) to mean "to exact money from a person."

59. 1. Ἑρμιονέων : Hermione, the modern *Castrì*, was a town on the south coast of Argolis. ἀντί : "in return for."

2. Ὑδρέην : Hydrea was a long island lying eastward off the town of Hermione. Τροιζηνίοισι : Troezen lay to the north-east of Hermione.

3. Κυδωνίην : Cydonia was an important town on the north coast of Crete towards the western end.

4. Ζακυνθίους : settlers from Zacynthus (the modern *Zante*), a large island to the west of the Peloponnesus. ἐξελέοντες : the future participle here expresses purpose.

7. τῆς Δικτύνης νηόν : Dictyna or Dictynna is another name for Artemis, the goddess of hunting, and is connected with δίκτυον, "a hunting-net."

8. μετὰ Κρητῶν : to be taken closely with Αἰγινῆται.

9. τὰς πῶρας : this accusative must be understood twice over—once as the object of ἡκρωτηρίασαν, and again as the object of ἐχουσέων, "they cut off the prows of the ships which had their prows shaped like boars."

11. ἔγκοτον : this is an adjective used by Herodotus substantively.

12. Ἀμφικράτης : Amphicrātes is only known from this passage. He was clearly a former king of Samos. ἐπὶ is temporal, "in the time of," one of its regular meanings when used with the genitive.

60. 1. ἐμήκυνα δὲ περὶ Σαμίων : Herodotus possessed intimate knowledge of Samos and its history, having lived there for several years (Introd., § 2, i.). σφί : dative of the agent with the perfect passive ἐξεργασμένα.

2. οὖρεος : objective genitive depending upon ὄρυγμα, and emphasized by the insertion of τούτου in apposition to it, "a tunnel through a hill." This tunnel and the conduit in it were discovered in 1882 ; both are very nearly of the dimensions given by Herodotus. The lower opening is, of course, on the side of the hill facing the town (κάτωθεν ἀρξάμενον = sloping upwards).

4. εἰσι : the verb is assimilated in number to the predicate.

6. ἄλλο ὄρυγμα : this formed the real conduit, and was cut in the base of the tunnel. βάθος : accusative of specification, "in depth." So τὸ εὖρος.

7. διὰ σωλήνων: these words must be taken with the words which follow them (*παραγίνεται ἐς τὴν πόλιν*).

11. χῶμα: a mole, of which traces can still be seen.

13. νηὸς μέγιστος: this was the Heraeon, or temple of Hera. It was about two miles south-west of the town of Samos; the foundation was laid by the Samian Rhoecus about 650 B.C. It was built in the Ionic style, and was 346 feet long by 189 feet wide. It appears to have been finished during the reign of Polycrates.

15. μᾶλλον τι: "considerably more"; cp. 27, 10, πλῆθός τι, and 38, 6, πολλόν τι.

CH. 61-67. *While Cambyses remains in Egypt, two magi brothers revolt from him in Persia, and one of them, pretending to be the dead Smerdis, seizes the throne. The news reaches Cambyses at Agbatana, in Syria, but as he prepares to march against the magi he is wounded by his sword in the thigh. The wound mortifies, and on his deathbed Cambyses reveals the truth of his brother's murder to the Persian nobles, and implores them to dethrone the magus. The Persians are incredulous, and think that Cambyses is trying to prejudice them against his brother, while Prexaspes denies the murder. For the present, therefore, the magus reigns.*

61. 2. ἐπανιστέαται: Attic ἐπανίστανται; see D. § 9 (b). ἄνδρες μάγοι δύο ἀδελφεοί: the magi were the priests of Persia, and were of Median origin. According to the Behistun inscription, there was but one magus concerned in the revolt, and his name was not Smerdis, but Gautama, though he afterwards assumed the name of Smerdis.

3. καταλελοίπεε: the augment is here omitted in the pluperfect.

4. μαθὼν τε τὸν Σμέρδιος θάνατον ὡς κρύπτοιτο γενόμενος: the acc. τὸν ... θάνατον, used as the object of μαθὼν, anticipates the subject (ὁ θάνατος) of κρύπτοιτο; cp. 40, 6. κρύπτοιτο is here constructed with the participle on the analogy of λανθάνω.

5. ἦσαν: the imperfect indicative, which refers to past time, coming between two present optatives, κρύπτοιτο and εἰδείσαν, looks back from the present moment to the time of the murder. The murder was *being kept secret* now, and most people *believed* now that he was alive, and *only a few had known* of his death at the time.

6. εἰδείσαν: Attic εἰδεῖεν, 3rd plural optative of οἶδα.

8. οἰκῶς: Attic εἰκῶς, participle of ἔοικα. τὸ εἶδος: accusative of specification with οἰκῶς; so below ὁμοῖος εἶδος (line 10).

10. καὶ δὴ καὶ: "and what is more," marking a climax.

11. ἀναγνώσας: ἀνέγνωσα is an Ionic 1st aor. from ἀνα-γιγνώσκω, and is not found in Attic, which uses the 2nd aor. ἀν-έγνων. Its meaning is casual, "to cause to recognise," "to persuade."

13. τῇ τε ἄλλῃ ... καὶ δὴ καὶ ἐς Αἴγυπτον: lit. "to other places, and also in particular to Egypt," i.e., "to Egypt among other places."

14. προερέοντα: future participle expressing purpose and agreeing with κήρυκα understood from κήρυκας. ἀκουστέα: verbal adjective of ἀκούω. Verbal adjectives are constructed in two ways, according as

the verbs from which they are formed are transitive or intransitive. (1) If the verb is transitive, *i.e.*, governs an accusative, the verbal adjective can be used either personally or impersonally. Thus *κολάζω*, "I punish," is transitive; hence "the boy must be punished" is either *κολαστέος ἐστὶν ὁ παῖς* (personal), or *κολαστέον* (or *κολαστέα*) *ἐστὶ τὸν παῖδα* (impersonal). (2) If the verb is intransitive, *i.e.*, is not constructed with an accusative, the verbal adjective must be used impersonally. Here *ἀκούω* properly means "I hear commands from"; hence "Smerdis must be obeyed" is *Σμέρδιος ἀκουστέον* (or *ἀκουστέα*) *ἐστί*. In the impersonal construction the verbal adjective may be either neuter singular or neuter plural. *τοῦ λοιποῦ*: genitive denoting the time within which the event happens.

62. 3. *τῆς Συρίας*: possessive genitive depending on *ἐν Ἀγβατάνοισι*. No such place as Agbatana in Syria is known.

4. *ἐς μέσον*: *ἐς* is pregnant in meaning, as *στάς*, the 2 aor. partic., denotes rest; the sense is therefore "coming into the midst and standing there," but in English we should say "coming into the midst" or "standing in the midst." *ἐκ τοῦ μάγου*: *ἐκ* here denotes the agent. Herodotus uses a variety of prepositions with the genitive to denote the agent (*ἐκ*, *ἀπὸ*, *πρός*, and *ὑπό*), as well as the dative in connection with the perfect passive and with verbals.

5. *ἐλπίσας*: "believing," not "hoping"; cp. 151, 9.

6. *πεμφθέντα γὰρ ... ταῦτα*: the verb of this parenthetical sentence is in the infinitive, because it, too, depends on *ἐλπίσας*. *ὡς ἀποκτενέοντα* expresses the purpose as conceived by Cambyses; cp. 11, 3, note.

8. *διεπρήξαι*: Attic *διεπράξω*.

14. *Ἀστυάγεια τὸν Μῆδον*: the soldiers of Astyāges, the king of the Medes, had revolted from him when he was marching against Cyrus, the father of Cambyses, thus causing the downfall of Astyages and his empire in 559 B.C.

15. *πρὸ τοῦ*: "before this." This is one of the very few expressions in which the article has retained its original sense as a demonstrative in Attic and Ionic. The phrase is always temporal, and this use of the article survived because the phrase was stereotyped. *οὐ μὴ ... ἀναβλάσῃ*: the combination *οὐ μὴ* has two uses: (1) with the subjunctive (generally aorist) to express a negative statement, future in time; (2) with the second person singular future indicative, to express a prohibition. The origin of the combination *οὐ μὴ* is (according to Goodwin) this: the subjunctive is sometimes in Homer, and also in Plato, used with *μή* in principal sentences to denote an apprehension, *e.g.*, *μή ἔλθῃ*, "perhaps he may come." *οὐ* prefixed to this produced the first construction mentioned above; *e.g.*, *οὐ μὴ ἔλθῃ*, "he will not come." The sense of "apprehension" having dropped out of sight, the future indicative began to be substituted for the aorist subjunctive, and established itself in dramatic poetry in the second person singular, being used to express prohibition; *e.g.*, *οὐ μὴ καταβῇ*, "you shall not come down," *i.e.*, "do not come down." *νεώτερον*: *νέος*, "new," is used euphemistically for "evil."

16. *μεταδιώξαντας*: sc. *ἡμᾶς*.

63. 1. ἤρεσε γάρ: γάρ gives the reason for μεταδίωκτος γενόμενος which follows. When γάρ thus explains by anticipation it is best translated "since." So below (line 3), φῆς γάρ.

3. ὠνθρωπε: by crasis for ὦ ἄνθρωπε.

5. χαίρων: lit "rejoicing," i.e., "unpunished."

6. τῶν τις ἐκείνου ὑπηρετέων: for the position of τις, cp. 16, 20.

7. ἐξ ὅτου: sc. χρόνου.

9. ἀπέδεξε: Attic ἀπέδειξε.

11. ἐπικατεψυσμένος: middle. The force of the prefix ἐπι- is "in addition."

12. οἷα: Lat. *quippe qui*; οἷα with a participle states a reason which is also regarded as a fact.

13. ἐμοί: ἐμοί is placed for emphasis at the commencement of the sentence, but depends upon ἐπανεστεώς.

64. 3. τοῦ ἐνυπνίου: see 30, 8-10. ὅς: the relative refers to Cambyses, and introduces a reason.

4. ἰζόμενος ἐς τὸν βασιλήϊον θρόνον: ἐς is used pregnantly; cp. 62, 4, στὰς ἐς μέσον.

7. τὴν ταχίστην: "as quickly as possible," sc. ὁδόν, cognate accusative depending upon στρατεύεσθαι.

11. κατὰ τοῦτο: i.e., on the thigh, κατὰ having a local meaning.

12. καιρίη: sc. πληγῇ. The story of Cambyses' death as told here cannot be trusted; the Behistun inscription says he committed suicide.

14. ἐκέχρηστο ἐκ Βουτοῦς πόλιος: ἐκέχρηστο is impersonal. Buto was an important town in Lower Egypt with a temple and oracle of Buto, a goddess identified by the Greeks with Leto (Latona).

18. ἄρα: ἄρα is placed last for emphasis, with the meaning "contrary to his expectation." It has two regular uses in Herodotus: (1) to denote something surprising or unexpected; (2) as an inferential particle, "then."

65. 1. ὥς εἴκοσι: ὥς is commonly used with numerals to give indefiniteness, "about twenty."

3. καταλαμβάνει: Attic κατείληφε; it is here impersonal.

5. μηδαμὰ ὥφελον ἰδεῖν: μηδαμὰ is the acc. pl. of μηδαμός (Attic μηδεῖς), used adverbially. ὥφελον, the 2nd aorist of ὀφείλω, is used with a present infinitive to express a wish that something were otherwise than it is (ὥφελον ὁρᾶν = "would that I now saw"), and with an aorist infinitive to express a wish that something had been otherwise than it was (ὥφελον ἰδεῖν = "would that I had seen"). ὥφελον is negatived by μή, not οὐ; this is probably due to the analogy of other forms (εἴθε or εἰ γάρ) of expressing a wish.

8. ἀπαιρεθέω: Attic ἀφαιρεθῶ. τὴν ἀρχήν: retained internal accusative; see 53, 18, note.

10. οὐκ ἐνῆν ἄρα: the imperfect ἦν (generally with ἄρα) is used of that which the speaker or writer now regards as being a fact, and as having been such at a time when he did not so regard it.

12. διαιτέομην: the verb διαιτάω is commonly treated as though it were compounded with the preposition δια- instead of being (as it is) derived from δίαιτα. It therefore in Herodotus is without the augment; see D. § 8 (c).

13. ἐπιλεξάμενος μή: ἐπιλεξάμενος is followed by μή because it implies apprehension. ὑπαραιρημένου: perf. partic. pass. (Ionic) of ὑφαιρέω.

15. οὐδέν δέον: οὐδέν is an adverbial accusative modifying δέον. δέον is accusative absolute, a construction used with the participles of impersonal verbs where the participles of other verbs would be in the genitive absolute.

18. μηκέτι ὑμῖν ἐόντα λογίζεσθε: verbs of thinking are usually constructed with the infinitive, but occasionally, as here, the participle (ἐόντα) is used without any perceptible difference of meaning.

19. ὑμῖν: dative of disadvantage. τόν τε ἔλιπον: the antecedent of τόν must be supplied, "both *he* whom I left."

21. πεπονθότος: the dative in agreement with ἐμοί would be more usual than the genitive absolute.

23. δεύτερα: this corresponds in the δέ-clause to μάλιστα above in the μέν-clause. τῶν λοιπῶν depends upon ἀναγκαιότατον, and ὑμῖν upon ἐντέλλεσθαι.

26. θεοὺς τοὺς βασιληῖους: "the royal gods," i.e., the gods of the reigning house, and therefore the gods who are supreme in Persia.

27. Ἀχαιμενιδέων: Cyrus and Cambyses were descended from one branch of the line of Achaemenes, and Darius from another branch.

28. ἐς Μήδους: the magi were a priestly class of the Medes. ἔχουσι ... κτησάμενοι: periphrastic perfect, "have obtained."

29. ἀπαιρεθῆναι ... ἀνασώσασθαι: the change of voice implies also a change of subject; the subject of ἀπαιρεθῆναι is αὐτήν, and of ἀνασώσασθαι is ὑμᾶς, while αὐτήν must be supplied as the object of ἀνασώσασθαι.

66. 2. τὰ τε ἐσθήτος ἐχόμενα εἶχον: "what they had belonging to clothes," i.e., whatever clothes they were wearing; cp. τὰ εἶχον σιτίων ἐχόμενα, 25, 13, note.

3. διεχρέοντο: δι- denotes *continuance*. ὥς ... τάχιστα: "as soon as."

4. ἀπῆναικε: the subject is ἡ νοῦσος, or some such expression implied in the previous clause.

5. τὰ πάντα: adverbial acc., "in all." Cambyses reigned from 529 to 522 B.C. τὸ παράπαν is also adverbial acc.

6. ἔρσενος καὶ θήλεος γόνου: genitive of separation depending upon ἄπαιδα, a regular construction with adjectives compounded with ἀ-privative.

8. τὰ πρήγματα: Lat. *res*, "the government." ἡπιστέατο ... εἰπεῖν: ἡπιστέατο is here used with the infinitive, and below (line 10) with the participle ἐνεστεῶτα; both the participle and infinitive express dependent statements, and have the same force. ἐπίσταμαι is here used, as frequently in Herodotus, in the sense of "to feel convinced." ἐπὶ διαβολῇ: ἐπὶ expresses purpose, with a view to creating a prejudice."

9. ἵνα ... ἐκπολεμωθῇ: the subjunctive is used in graphic sequence after a secondary tense, ἡπιστέατο.

12. μή ... ἀποκτεῖναι: for the redundant μή after ἔξαρκος ἦν, see 51, 4, note. μέν: "indeed," Attic μὲν, emphasizing μὴ ... ἀποκτεῖναι.

67. 5. ἔχειν : πόθον is the subject, and τοὺς ἐν τῇ Ἀσίῃ the object.
7. ἀτέλειαν ... στρατηγῆς : for the genitive, cp. 66, 6, ἀπαιδα ... γόνου.

CH. 68-79. *In the eighth month of Smerdis' reign, Otanes, a Persian noble, discovers his identity by the help of his daughter Phaedyne, one of the royal harem. He thereupon forms a conspiracy with five other nobles, and they are joined by Darius. Darius opposes all suggestions of delay, and urges immediate action. Meantime the magi have tried to win the adherence of Prexaspes, who, as the murderer of the real Smerdis, is aware of their false pretensions. He feigns to comply with their proposals, but ultimately discloses the truth to the Persians, and commits suicide. The seven nobles force an entrance into the palace, and after a short encounter slay the magi.*

68. In relating the downfall of the magi, Herodotus seems to be combining three stories : (1) a plot by Darius, (2) a plot by Otanes and his friends, and (3) a plot by Prexaspes.

3. Ὀτάνης : Otanes was the brother-in-law of Cyrus, who had married his sister Cassandane, and at the same time father-in-law of Cambyses.

6. ἐκ τῆς ἀκροπόλιος : the royal palace of Susa, the strongly fortified winter residence of the Persian kings, but the Behistun inscription says that Smerdis was slain in Media.

12. κοιμῶτο : optative in a dependent question after a secondary tense, ἐπυνθάνετο.

16. σὺ δέ : on δέ marking the commencement of the principal clause, see 36, 23, note. For Atossa, see 31, 5, note.

18. κου : "I presume," "doubtless."

19. Ἀτόσση : indirect object depending on λόγους.

20. τῶν συγκατημένων γυναικῶν : i.e., in the harem.

21. ὄνθρωπος : for ὁ ἄνθρωπος, by crasis.

69. 3. γεγονυῖαν εὔ : the participle is causal, "because you are well born."

6. ἀπαλλάσσειν : intransitive.

9. φαίνεται ἔχων : φαίνομαι with the participle means "evidently," with the infinitive "apparently." So φαίνομαι ἔχων, "I evidently have"; φαίνομαι ἔχειν, "I appear to have," "I apparently have."

10. σύ δέ : see note on 68, 16.

12. ἐπίλαμπτος : Attic ἐπίληπτος.

16. ἐπ' αἰτίῃ : ἐπί with the dative here denotes the occasion or cause.

18. τῆς ἀπλξιος : objective gen. with μέρος, "her share of the going in," i.e., her turn to go in.

70. 3. ἐωυτῷ ἐπιτηδεωτάτους ἐς πίστιν : lit. "most suitable for him in respect of confidence," i.e., in whom he was able to place the highest confidence.

4. ἀνετείχαντος : sc. τὸ πρῆγμα.

8. παραγίνεται ἐς τὰ Σούσα Δαρείος : according to the Behistun inscription the initiative in attacking the magus was taken by Darius, and the magus resided, not in the Persian town of Susa, but in a Median fortress. Darius and Hystaspes belonged to the royal Achaemenid line (see note on 75, 5), and when Cambyses died without children the next heir was Hystaspes ; Hystaspes being probably advanced in years, Darius, now about twenty-eight, came forward to claim the throne as his right (cp. 71, 6).

9. τούτων : i.e., of the province of Persia, east of the Persian Gulf.

10. οἱ : possessive dative.

71. 2. σφισι : "to one another."

10. εἰς : Attic εἰ (from εἰμι) ; D. § 11 (e). οἶκας : Attic οἰκας.

11. ἔσσω : Attic ἤττω.

12. ἐπὶ τὸ σωφρονέστερον : lit. "in the direction of what is more prudent," i.e., more prudently.

13. πλεῖνας γενομένους : the participial phrase contains the gist of the sentence. This is often the case in Greek ; so below (line 17), ἐπ' ὑμέων αὐτῶν βαλόμενοι, and 73, 10, ἄλλη λόντας.

17. ἐπ' ὑμέων αὐτῶν βαλόμενοι : "throwing or taking upon yourselves" the execution of your plan. So in 155, 13, ἐπ' ἐμεωυτοῦ βαλόμενος.

18. ἀναφέρειν : sc. ταῦτα.

19. ἴστε ... ὅτι ... ὥς : ὥς is tautological, and resumes ὅτι after the protasis ἦν ὑπερπέση ἡ νῦν ἡμέρη. ὑμῖν : dative of disadvantage depending upon ὑπερπέση, "without your availing yourselves of it."

20. φθάς : this may be taken absolutely, "no one else shall be first and become my accuser," or ἐμέ may be understood, "no one shall outstrip me."

72. 2. ὥρα : Attic ἐώρα, imperfect of ὀράω.

3. ἴθι : the imperatives ἴθι, φέρε, and ἄγε are often used before another imperative or a jussive subjunctive interjectionally like our English "come !"

5. αὐτοῖσι : masculine, the magi. οἶδας : D. § 12 (l).

8. οἶά τε : sc. δηλώσαι.

11. τοῦτο μὲν ... τοῦτο δέ : a stronger form of μὲν ... δέ, τοῦτο being accusative of specification ; so τὰ μὲν ... τὰ δέ. οὐδεὶς ὅστις : i.e., οὐδεὶς ἔστι ὅστις.

15. ἐνθα γάρ τι δεῖ, κ.τ.λ. : this defence of lying as put by Herodotus into the mouth of Darius probably corresponds to the popular belief as to his character, but the thought itself is essentially a Greek one of the age of Herodotus, and does not accord with the regard for truth generally attributed to the Persians.

17. διαχρεόμενοι : δια- means "constantly," "those who always speak the truth."

20. ἐπιτράπηται : Attic ἐπιτρέπεται, present passive, not aorist middle.

24. διαδεικνύσθω ... πολέμιος : the phrase is euphemistic, meaning "let him be killed."

25. ἔργου: partitive genitive depending upon ἐχώμεθα, a verb of touching, "let us grapple with the work."

73. 2. κάλλιον: adverb. παρέξει: "an opportunity will present itself"; in this apparently impersonal use of παρέχει some such expression as ὁ καῖρος may be understood as subject.

4. ὅτε γε: Latin *quandoquidem*, "seeing that." ἀρχόμεθα μέν: μέν is used here in the sense "on the one hand," without being followed by δέ or ἀλλά. Herodotus has irregularly substituted τε (ὅσοι τε ἰμέων).

5. καὶ τούτου: "and that too."

7. μὴ πειρεομένοισι: when a participle is conditional in meaning, the negative is μή. ἀνακτᾶσθαι: the force of ἀνα- in the compound verbs used in this chapter is very clearly seen to be "again." They are ἀνασώσασθαι, ἀνα-λαβεῖν, and ἀνα-κτᾶσθαι.

8. ἐπὶ διαβολῇ: "for the purpose of slander"; cp. 66, 8.

10. ἄλλῃ: for ἄλλοσε, just as in English "elsewhere" is used for "elsewhither." ἰόντας: see 71, 13, note.

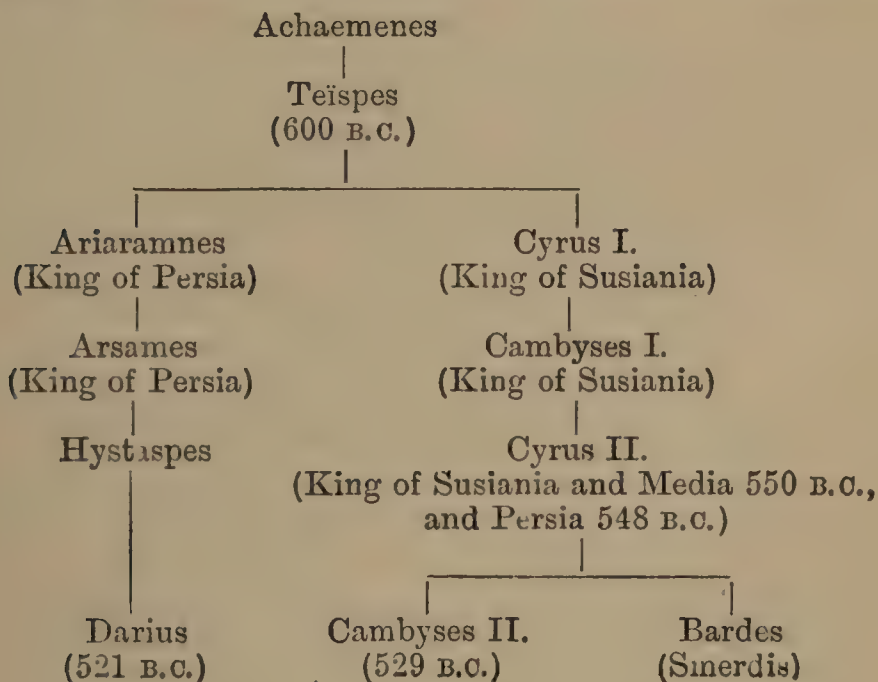
74. 1. ἐν ᾧ: sc. χρόνῳ.

6. πρὸς δ' ἔτι ἑόντα: this is a third reason, not made to depend on a conjunction like the first two reasons introduced by ὅτι and διότι, but expressed by a participle agreeing with Πηξιάσπεα in line 2 and repeated in line 6. πρὸς is adverbial. αἶνη: a poetical word.

8. ἦ μὲν: Attic ἦ μὴν, a combination of particles regularly used before a solemn assertion or an oath.

12. αὐτοὶ μὲν φάμενοι ... ἐκείνον δ' ἐκέλευον: the construction changes, and instead of a participial δέ-clause (κελεύοντες) Herodotus has substituted a finite verb (ἐκέλευον).

75. 5. ἀπ' Ἀχαιμένεος ἐγενεηλόγησε, κ.τ.λ.: the line of Achæmenes was as follows:



μετά : adverb, "afterwards."

7. πεποιήκοι : the perfect optative is only used in *oratio obliqua* representing the perfect indicative or subjunctive of *oratio recta*.

14. φέρεσθαι : explanatory infinitive depending on ἀπήκε (Attic ἀφῆκε).

76. 4. ἐγίνοντο καὶ ... ἐπυνθάνοντο : this is a good instance of co-ordinate arrangement of sentences, or parataxis, where English and later Greek use hypotaxis, i.e., one of the two clauses is subordinated ; καὶ ... ἐπυνθάνοντο should be translated "when they heard."

6. οἱ ... ἀμφὶ τὸν Ὀτάνην : this is the idiomatic Greek way of saying "Otanés and his supporters" ; so οἱ ἀμφὶ τὸν Δαρεῖον (line 8).

9. ἱρήκων ... αἰγυπιῶν : the seven pairs of hawks represent the conspirators, the two pairs of vultures the magi.

77. 1. οἷόν τι : "very nearly as" ; τι, "in some degree," modifies οἷον, "as."

2. Δαρείῳ : possessive dative with ἡ γνώμη. ἔφερε : intransitive, "inclined."

3. τοιοῦτο : "such (as was really the case)."

4. θεῇ πομπῇ χρεομένους : i.e., the trustfulness of the guards was due to divine intervention in the Persians' favour.

8. παρήκαν : in the singular the 1st aorist (ῆκα) is used, and in the plural and dual the 2nd aorist (εἰμεν) ; in the 3rd person plural ῆκαν is occasionally found instead of εἶσαν.

78. 4. ἀνὰ ... ἔδραμον : by tmesis for ἀνέδραμον. πάλιν : back into the men's apartments, out of which they had come on hearing the noise.

6. τὰ τόξα : "the bow and arrows." κατελόμενος : the force of κατα- is "down (from a peg)."

9. ἦν : τὰ τόξα must be supplied as subject.

13. οὔτερος : crasis of ὁ ἕτερος.

14. ἦν γάρ, κ.τ.λ. : for this use of γάρ, see 63, 1, note. θάλαμος : this was a sleeping-chamber without windows. ἐσέχων : intransitive, "opening into."

18. οἶα : on the use of οἶα giving a reason, see 4, 7, note.

79. 7. τὸν ἐν ποσὶ γινόμενον : "everyone they come across."

9. ἕτερα τοιαῦτα : equivalent to the Attic τὰ αὐτά, "the same things."

11. ἔσχε : sc. αὐτούς, "had not night stopped them."

CH. 80-86. *The seven Persians hold a council to decide the future government of Persia. Otanes suggests a democracy, Megabyzus an oligarchy, and Darius a monarchy. The other four are in favour of a monarchy. Otanes withdraws, and the other six agree that the crown shall be given to the one whose horse shall neigh first next morning as they ride in the suburbs. Oebares, the groom of Darius, by a cunning trick, makes his master's horse neigh.*

80. 1. κατέστη : "had settled down," an unusual meaning. ἐκτός : temporal, a rare use.

2. ἐγένετο : the subject is ὁ θόρυβος.

3. ἐλέχθησαν λόγοι, κ.τ.λ. : the incredulous Greeks were doubtless right ; the whole of the discussion in this and the next two chapters is foreign to Persian ideas, but is essentially allied to Greek thought.

4. δ' ὦν : Attic δ' οὖν. These particles are frequently used together when a doubt or a moot point is dismissed, meaning "be that as it may, the following is true."

5. τὰ πρήγματα : the government.

6. ἓνα μὲν : the δέ corresponding is in line 23, πλῆθος δὲ ἄρχον. ἡμέων : best taken with μούναρχον.

8. τῆς ... ὕβριος : partitive genitive depending on μετεσχήκατε.

9. † κατηρημένον : "well adjusted," "well designed." This sense of καταρτάω is so unusual that many editors read κατηρτισμένον, from καταρτίζω. ἀνευθύνω : this word stands as predicate to τῇ, and is emphatic. The Attic word is ἀνυπεύθυνος, opposed to ὑπεύθυνος. At Athens an outgoing magistrate had to submit his accounts to a public audit or scrutiny (εὐθυναί).

11. στήσαιε : transitive, 1 aorist ; the subject is μούναρχίη.

14. τὰ μὲν ... τὰ δέ : see 72, 11, note.

16. τούτου : i.e., ἀφθόνου, the character just mentioned.

17. πέφυκε : sc. ἀνὴρ τύραννος. τοῖσι ἀρίστοις ... τοῖσι κακίστοις : these adjectives are used in a social sense, the best born and the basest born. οἱ ἄριστοι is constantly used in Greek for "the aristocracy."

19. ἀναρμοστότατον : "most inconsistent or capricious," neuter predicate to ὁ μούναρχός ἐστι understood.

24. τῶν ὁ μούναρχος : sc. ποιέει. The subject of the ποιέει in the text is πλῆθος.

26. τὸ κοινόν : "the public assembly."

28. τῷ πολλῷ : τὸ πολὺ is the same as τὸ πλῆθος. ἓνι : equivalent to ἕνεστι. τὰ πάντα : i.e., all good things.

81. 2. ἐπιτράπειν : sc. τὰ πρήγματα, "the government."

3. λελέχθω κάμοι ταῦτα : lit. "let these words have been spoken by me also," i.e., let them be taken as an expression of my opinion too. ἐμοί is the dative of the agent, regularly used only with the perfect passive and the verbal adjectives.

4. τὰ δέ : "but as regards the fact that" ; τὰ is adverbial accusative of the relative.

10. ὠθέει τε ἐμπεσών : both these words are in harmony with the comparison of a democracy to a winter torrent. ἐμπεσών recalls a stream "dashing down," and ὠθέει the same stream "sweeping obstacles along with it."

82. 4. τῷ λόγῳ : "in our consideration of them," i.e., let it be granted for the sake of argument that each is the best of its kind.

5. τοῦτο : "the last" ; so ταύτη, 83, 2.

6. τοιαύτη : equivalent to τῇ ἀρίστῃ.

9. ἀρετήν : ἀρετή is here excellence as a citizen, devotion to one's country's cause at home and abroad.

11. ἀπικνέονται : the plural is used because ἕκαστος is distributive, and implies plurality ; so in Latin, "they returned to their several tents," *quisque suum ad tabernaculum redierunt*.

13. ἀπέβη: gnomic aorist, a use of the aorist such as is found in γινῶμαι (proverbs) to express customary action; so διέδεξε. ἀπέβη and διέδεξε are both impersonal.

14. ἀδύνατα μὴ οὐ ... ἐγγίνεσθαι: see 51, 4, note. The present passage belongs to the fourth class of sentence (2b) there mentioned (ἀδύνατα = οὐ δύνατα).

17. συγκύψαντες: "putting their heads together," "conspiring." ποιεύσι: i.e., κακοῦσι τὰ κοινά.

19. ἐκ δὲ αὐτῶν: "and as a result of it all."

20. ἀν' ὧν ἐφάνη: equivalent to ἀνεφάνη ὧν; cp. 36, 15, note. ἐφάνη is gnomic aorist.

21. εἰπεῖν: absolute infinitive; see 45, 10, note. συλλαβόντα agrees with τινά or ἐμέ, the unexpressed subject of εἰπεῖν.

24. δι' ἓνα ἄνδρα: Cyrus. τὸ τοιοῦτο: government by one man, τὴν μοναρχίην.

83. 1. προεκέατο: Attic προκείντο.

4. δῆλα γὰρ δὴ: on the anticipatory use of γάρ, see 63, 1, note.

5. ἐπιτρεφάντων: sc. ἡμέων.

9. ἐπ' ᾧ τε: "on condition that." ἐφ' ᾧ τε is sometimes used by Herodotus and Thucydides with the future indicative as here, but the infinitive is the usual construction. ἄρξομαι: the future indicative middle in some verbs has a passive sense. The following are common instances: ἀδικήσομαι, "I shall be wronged"; φιλήσομαι, "I shall be loved"; στυγήσομαι, "I shall be hated"; τιμήσομαι, "I shall be honoured"; ζημιώσομαι, "I shall be punished."

13. εἴουσα: verbs denoting to begin, continue, or end are constructed in Greek with a participle; so here εἴουσα is used with διατελέει. τοσαῦτα: accusative of extent.

84. 2. ὥς ... στήσονται: "how they should appoint for themselves." The future middle of ἵστημι is usually intransitive; with its causal use here, cp. Euripides, *Andromache*, 763, τροπαῖον αὐτοῦ στήσομαι, "I will erect for myself a trophy over him."

4. ἐξαίρετα: neuter plural in apposition to ἐσθῆτά τε ... καὶ τὴν πᾶσαν δωρεήν.

5. ἔτεος ἐκάστου: genitive expressing the time *within which* an action is performed; cp. 117, 17.

6. ἐβουλεύσαντο ... ἐβούλευσε: the active means "to give advice to another," the middle "to receive advice" or "to take counsel with oneself or another."

9. παριέναι: from πάρ-ειμι (παρά + εἶμι, ἴδο).

13. ὁ ἵππος: the horse was sacred to the sun, and the neighing of the horse at sunrise would be taken by the Persians to be a good omen for the rider.

85. The story told in this and the next chapter may have arisen from an attempt to explain the sculpture mentioned in Ch. 88. Darius was the legitimate heir to the throne, and doubtless succeeded in virtue of his title.

6. ὥς ἄν: the use of ὥς ἄν in final clauses is in Attic Greek practically confined to the poets and Xenophon.

16. τῇ ἵππῳ : dative governed by περιῆγε, not by ἀγχοῦ, which Herodotus uses only with the genitive.

86. 1. κατὰ : Ionic for καθ' ἃ, "in accordance with the things which" they had arranged. The various uses of κατὰ in this passage should be noted : κατὰ τὸ προάστειον, "through the suburb," κατὰ denoting distribution over ; κατὰ τοῦτο τὸ χωρίον, "οἱ posite that place," κατὰ meaning "down over against."

3. ἵνα : "where" ; here a relative adverb, not a final conjunction ("in order that").

6. ἐπιγενόμενα : "occurring in addition" (ἐπι-).

7. ἐτελέωσέ μιν : sc. βασιλέα, i.e., made his claim good.

CH. 88-96. *Darius succeeds to the throne, and makes matrimonial alliances to secure his position. He then divides the empire into twenty satrapies or provinces, and fixes the tribute of each. These satrapies are Ionia, Mysia, Phrygia, Cilicia, Syria, Egypt, Sattagydae, Susa, Assyria, Media, Caspia, Bactria, Armenia, Sagartii, Sacae, Parthia, Paricanii, Matiēni, Moschi, and India. The total revenue is assessed at 14,560 talents of silver.*

88. 1. Δαρείος τε δὴ, κ.τ.λ. : Herodotus leaves one with the impression that Darius was now firmly established on the throne after the death of the usurping magus. But it would seem that Darius with difficulty maintained his hold on the empire, for in the Behistun inscription we are told that he fought nineteen battles and took nine kings prisoners. Darius ascended the throne in his twenty-ninth year, and reigned from 521 to 485 B.C.

4. ἐπὶ δουλοσύνῃ : as subjects, lit. "on terms of slavery."

6. οὐκ ἂν ἐκβάλοιεν : some regard this as a relic of the Homeric use of the optative with ἂν to express a supposition as to the past dependent on an unfulfilled condition, "they would not have invaded" ; but in the absence of parallel passages in Herodotus to support that view it seems better to treat the optative as a timeless potential, "they cannot invade."

7. Πέρσῃσι : dative of the person judging, "first in the eyes of the Persians." θυγατέρας : in loose apposition to γάμους.

8. Ἀτοσσαν : Atossa was the most influential of Darius' wives, and was the mother of Xerxes.

10. θυγάτερα : in apposition to and explanatory of ἐτέρην.

11. ἔσχε : sc. γυναῖκα, "took to wife" ; cp. 31, 21, note.

13. ἐπιμπλέατο : the neuter plural is used here with a plural verb, ἐπιμπλέατο (Attic ἐπιμπλάντο) ; the rule for the use of the singular verb with a neuter plural subject is not so strictly observed by Herodotus as by the Attic writers. τύπον : not a statue, but a figure (ῥῆμα) cut in relief on stone.

89. 1. ἐν Πέρσῃσι : "in the country of the Persians." These words belong to ποιήσας.

2. ἀρχὰς κατεστήσατο εἴκοσι, κ.τ.λ. : twenty satrapies or provinces. The word "satrapy" is the Greek transliteration of the Persian word *khsatrapāvaniya*, meaning "vicerealty," from *kshatra*, "rule," and *pā*, "to protect." These satrapies were not all now defined for the first time; many of them had been satrapies under Cyrus and Cambyses, but Darius seems to have made the satrapy a fiscal division, and to have regularly organized the tribute to be paid by each of them. We have other lists (including one in the Behistun inscription) of the Persian satrapies, and they differ in several particulars from the list given by Herodotus, but his list is the only one which deals with the provinces as centres of taxation, and this may account for the variations. αὐτοί : the Persians.

3. καταστήσας : the change of voice to the active from the middle κατεστήσατο is not here intended to convey any difference of meaning, but is merely due to a love of variety.

4. κατὰ ἔθνεά τε καί, κ.τ.λ. : we should expect τε to connect two substantives both depending on κατὰ, but for a second substantive Herodotus has substituted a participial clause (πρὸς τοῖσι ἔθνεσι τοὺς πλησιοχώρους προστάσων), and then further extended this by another, or rather two, participial clauses (ὑπερβαίνων τοὺς προσεχέας and καὶ τὰ ἐκαστέρω ... νέμων), the former of which is subordinate to the latter. Herodotus seems to mean that Darius made twenty centres among the chief subject nations, and to each of these centres he made subordinate for purposes of taxation, not merely the country to which each centre belonged (τὰ ἔθνεα), but also the neighbouring countries (τοὺς πλησιοχώρους), and again the nations bordering on these neighbouring nations, and therefore still farther from the centre (τὰ ἐκαστέρω).

8. Βαβυλώνιον σταθμόν : these words qualify τάλαντον ; the accusative is one of description, like *virile secus*, "of the male sex," in Latin. Cp. the English expressions : "a pound avoirdupois (weight)," "twelve o'clock Greenwich time."

9. τοῖσι δὲ χρυσίον ἀπαγνέουσι : these are the Indians ; see 94, 9. The Babylonian *gold* talent was of the same weight as the Euboic talent.

10. δύναται : "is worth," governing an internal accusative. † ἐβδομήκοντα καὶ ὀκτὼ μνέας : καὶ ὀκτώ is not in the MSS., but is inserted by modern editors in order to make Herodotus consistent with himself (Ch. 95) and approximately in accordance with facts. That talent referred to by Herodotus is the Babylonian *silver* talent of 73½ lb. avoirdupois. The Euboic mina weighed 14⅞ oz., and a Euboic talent of 60 minae 55⅝ lb. The ratio of the Babylonian talent to the Euboic is therefore approximately that of 78 to 60 or 13 to 10.

90. For the chief names in Ch. 90-94 the reader should consult a Classical Atlas.

1. Ἰώνων : Herodotus commences from the satrapy furthest west. Μαγνήτων τῶν ἐν τῇ Ἀσίῃ : Magnesia, a city on the river Maeander, in Asia Minor, is to be distinguished from Magnesia, a district of Thessaly.

2. Μιλυέων : the Milyans lived in the mountainous district between Lycia and Pisidia.

5. οἱ : "by him," *i.e.*, by Darius, dative of the agent, *κατεστήκει* being equivalent to a pluperfect passive ; cp. *οἱ*, line 3. *Λασονίων καὶ Καβαλίων καὶ Ὑτεννέων* : the Lasonians and Cabalians lived to the north of Lycia, the Hytennians perhaps in Pisidia.

7. ἐσπλῶνonti : *i.e.*, from the Aegean Sea.

8. Θρηίκων τῶν ἐν τῇ Ἀσίῃ : *i.e.*, the Bithynians.

9. Συρίων : the Σύριοι, who lived north of Cappadocia, must not be confused with the Σύροι of 91, 3, who lived in Συρίη ἢ Παλαιστίνη *καλεομένη* (91, 6).

10. ἵπποι ... λευκοί : white horses were sacred to the sun, and the number was therefore intended to accord with that of the days in a year.

13. τὴν ... ἵππον : ἵππος used as a collective substantive in the sense of "cavalry" is feminine.

91. 1. Ποσειδηίου : at that time Posideium was in Cilicia, but in later times Cilicia did not reach so far south. The town lay on the coast, south of the mouth of the Orontes. Ἀμφίλοχος ὁ Ἀμφιάρεω : Amphiarāus was a famous seer, who perished in the attack of the Seven against Thebes ; his son Amphilōchus took part in the Trojan war, and after the war came to Cilicia and founded Posideium.

9. πᾶρες τοῦ ... ἀργυρίου : this was 240 talents yearly (ii. 149).

13. μυριάδας : *sc. μεδίμνων*. A μέδιμνος contained nearly $1\frac{1}{2}$ bushels.

15. Σατταγίδαι δέ, κ.τ.λ. : these tribes probably lived on the Upper Indus.

17. ἀπὸ Σούσων δέ, κ.τ.λ. : Susa was the capital of Cissia, and was one of the principal towns in the Persian empire.

92. 1. ἀπὸ Βαβυλωνος δέ, κ.τ.λ. : Herodotus draws no distinction between the Babylonians and Assyrians ; see 155, 7, note.

3. ἀπὸ δὲ Ἀγβατάνων : Ecbatana was the old capital of the Median kings.

4. Παρικανίων καὶ Ὀρθοκορυβαντίων : these tribes must be located near Media.

5. Κάσπιοι : on the south-west coast of the Caspian Sea. The other tribes are unknown.

7. συμφέροντες : *sc. τὸν πόρον*.

8. ἀπὸ Βακτριανῶν δέ, κ.τ.λ. : the Bactrians lived by the Oxus, and their capital was the modern Balkh ; the locality of the Aeglians cannot be determined.

93. 1. ἀπὸ Πακτυϊκῆς : in 102, 2, Herodotus mentions a Pactyice near the Indus, but it is not identical with Pactyice here, which must be placed near Armenia, although not otherwise known.

4. ἀπὸ δὲ Σαγαρτίων, κ.τ.λ. : these are nomad tribes dwelling on the borders of modern Persia and Afghanistan.

6. τῇ Ἐρυθρῇ θαλάσῃ : *i.e.*, at the mouth of the Persian Gulf ; see 9, 8, note. ἀνασπᾶστους : individuals or tribes who were removed from their homes, generally for political offences.

8. Σάκαι δὲ καὶ Κάσπιοι : the Sacians were a nomad tribe of Central Asia, living north-east of the Bactrians. The Caspians, their southern neighbours, must be distinguished from the other Caspians of 92, 5.

10. Πάρθοι δέ, κ.τ.λ. : the Parthians lived to the north of Bactria, the other three tribes to the west.

94. 1. Παρικάνιοι δὲ καὶ Αἰθίοπες οἱ ἐκ τῆς Ἀσίας : these tribes lived in modern Beluchistan. They are called Ethiopians because of their dark skins.

2. Ματιηνοῖσι καὶ Σάσπειρσι καὶ Ἀλαροδίοισι : the Matienians lived north-west of Media, the Saspeirians between them and the Euxine, the Alarodians near to Mount Ararat.

4. Μόσχοισι δέ, κ.τ.λ. : the Moschians dwelt inland south of the Phasis, but the other tribes here mentioned lived on the south-east coast of the Black Sea.

6. Ἰνδῶν : Herodotus applies the name of Indians to all the peoples east of the Indus. He had no trustworthy information about them, and we cannot say for certain how far, if at all, they were subject to the Persians.

8. πρὸς : "in proportion to," *i.e.*, "largest when compared with all the rest." ἑξήκοντα καὶ τριηκόσια τάλαντα ψήγματος : talents of gold. These are Euboic talents, equivalent to thirteen times this number (*i.e.*, 4,680) of Euboic talents of silver.

95. 1. τὸ μὲν δὴ ἀργύριον, κ.τ.λ. : as was explained above (89, 10, note), the ratio of the Babylonian *silver* talent to the Euboic is assumed to be that of 13 to 10 ; therefore the total of 7,600 Babylonian silver talents paid by the first nineteen satrapies (not counting the 240 talents from Lake Moeris) is equivalent to 9,880 Euboic talents. Reckon gold at 13 times the value of silver, weight for weight, and the 360 talents of gold paid by the Indians will be equivalent to 4,680 Euboic talents of silver, for the Babylonian *gold* talent was identical in weight with the Euboic talent (89, 9, note). Add 4,680 to 9,880, and the grand total of 14,560 Euboic talents of silver is obtained. The value of this sum in English currency (apart from its purchasing power) would be £3,867,500. In this calculation we assume for silver the value ($\frac{1}{13}$ of that of gold) assigned to it by Herodotus, and reckon gold at 2 $\frac{1}{2}$ d. a grain ; then, the weight of a Euboic talent being 55 $\frac{1}{2}$ lb. avoirdupois, each Euboic talent of silver is worth 2 $\frac{1}{2}$ d. \times 7000 \times 55 $\frac{1}{2}$ \div 13, *i.e.*, £265 12s. 6d.

3. † τὸ δὲ χρυσίον ... ψῆγμα : ψῆγμα and χρυσίον are in apposition ; so below, τὸ πλῆθος and Εὐβοϊκὰ τάλαντα are in apposition. Some editors alter λογιζόμενον to λογιζομένων, genitive absolute (*sc.* ἡμέων), the present participle of this deponent verb not being elsewhere used in a passive sense.

8. τὸ δ' ἔτι τοῦτων ἔλασσον ἀπείς : Herodotus probably means by this that he does not count figures less than tens, *i.e.*, he neglects the odd units and fractions of a talent.

96. 3. ἀπὸ νήσων : from the islands of the Aegean Sea.

5. βασιλεύς : βασιλεύς is regularly used without the article to denote the Persian king.

CH. 97-105. *Persia is exempt from taxation; some nations, though not taxed, bring gifts. The Ethiopians bring gold, ebony, slaves, and ivory, the Colchians slaves, and the Arabians incense. The various races of India are described. Some in the delta of the Indus live on fish and wear clothes of rushes. Others are nomads and cannibals, others vegetarians. Others ride into the desert on camels and steal gold from the ants.*

97. 6. *περὶ Νῦσαν τὴν ἱρὴν*: Nysa is the name of the sacred mountain where Dionysus, the god of wine, was reared. The mountain is here placed in Ethiopia, but the Greek writers have assigned such various localities to it that it has well been described as "a mountain that follows Dionysus in his travels." *τὰς ὁρτάς*: the regular well-known festivals.

7. *σπέρματι*: perhaps rice or maize.

8. *οἱ Καλατῖαι Ἰνδοί*: the Calatian Indians are also mentioned in 38, 15, but nothing has been said of their food.

9. *διὰ τρίτου ἔτεος*: every other year, the Greek method of counting being inclusive. So *διὰ πεντετηρίδος* (line 16) means "every fourth year."

10. *τὸ μέχρι ἐμεῦ*: lit. "during the period extending to me," accusative of extent of time. *χοίνικας*: the Attic *χοῖνιξ* contained nearly a quart.

13. *ἐτάξαντο ἐς τὴν δωρεήν*: this phrase is equivalent to *ἐτάξαντο ἐς τοὺς δῶρα ἀγινέοντας*, "had classed themselves with those who brought gifts."

98. 2. *τὸν πολλόν*: "the greater part" of this gold, rather than "this great quantity" of gold; cp. 105, 11.

3. *τρόπῳ τοιῷδε*: the explanation is not really given till Ch. 102.

4. *τῶν*: "(of those) whom," genitive by assimilation to its unexpressed antecedent. Herodotus is speaking of that part of India known to us as the Punjab, the country of the river Indus (*τοῦ ποταμοῦ*). The desert is the great sandy waste east of the Indus.

9. *ἐν τοῖσι ἔλεσι ... τοῦ ποταμοῦ*: in the delta of the Indus.

11. *καλάμου*: this is not the bamboo proper, but an allied plant, called *kana*, which sometimes reaches a height of 60 feet, so that a single joint is long enough for a boat.

13. *φλοῦν*: Attic *φλέων*, a kind of rush.

14. *φορμοῦ τρόπον*: "like a mat"; *τρόπον* is adverbial accusative.

99. 3. *Παδαῖοι*: the Padaeans lived in north-west India. The Condas of to-day, who live around Hyderabad, are said to eat their parents.

5. *οἱ μάλιστ' αἱ οἱ ὁμιλέοντες*: the second *οἱ* is the enclitic dative pronoun depending upon *ὁμιλέοντες*.

6. *τὰ κρέα*: accusative of specification with *διαφθείρεσθαι*. *σφίσι*: dative of disadvantage.

7. *μὴ μὲν νουσέειν*: on the redundant *μὴ* after a verb of denying, see 51, 4, note. *μὲν* is here the same as the Attic *μήν*. *οὐ συγγινω-*

σκόμενοι : "not admitting it." In Attic συγγινώσκειν also means "to forgive," but Herodotus never uses it in that meaning.

9. τοῖσι ἀνδράσι : dative of resemblance depending upon ταῦτά.

10. τὸν γὰρ δὴ : γάρ is elliptical, and the thought is this : They kill all their sick ; there is no doubt about it, *for* they actually kill those who are merely weak through age.

11. τούτου : *i.e.*, γήραος, of old age. λόγον : lit. "list," "number" ; p. 120, 11, σὺ γὰρ ἐν ἀνδρῶν λόγῳ, "do you account yourself a man?" πρὸ ... τοῦ : temporal, "before that."

100. 1. ἐτέρων ... Ἰνδῶν : these are perhaps the Brahmins, or an ascetic sect of the Brahmins. One of their chief tenets was the doctrine of metempsychosis : hence they avoided killing any animal.

4. ὅσον : adverbial, "they have a plant about the size of millet seed," lit. "as big as the millet seed as regards size," τὸ μέγαθος being accusative of specification. Herodotus is probably referring to rice.

5. αὐτῇ κάλυκι : "pod and all," dative of accompaniment ; cp. 45, 18, αὐτοῖσι νεωσολκοῖσι.

101. 2. Αἰθίοφι : dative of resemblance after παραπλήσιον ; cp. 99, 9 ; 102, 4.

3. ἐκαστέρω τῶν Περσέων : "farther than the Persians," *i.e.*, farther than the Persians rule. πρὸς νότου ἀνέμου : "in the direction of the south wind."

102. 2. τῇ Πακτυϊκῇ χώρῃ : Pactyice corresponds to north-east Afghanistan, near the Hindoo Khoosh mountains and the upper reaches of the Indus.

7. μύρμηκες : there are no such ants, but Herodotus may possibly mean the ant-eater, which is a native of north India, and corresponds fairly well in size and habits to the description here given.

9. αὐτῶν : partitive genitive. παρὰ βασιλεῖ : probably in the royal park at Susa.

15. παρέλκειν : infinitive, expressing purpose.

16. ἐπιτηδεύσας ὅκως ... ζεύξει : the reason for this is explained in 105, 9.

103. 3. αὐτῆς : partitive genitive depending on τό.

4. τέσσερας μηρούς καὶ γούνατα τέσσερα : two thighs and two knees on each leg. In a camel's hind-leg there are four bones and three joints, as in that of a horse.

104. 3. ὅκως ... ἔσονται : the ὅκως clause depends closely on λελογισμένως.

5. θερμότατος δέ, κ.τ.λ. : a modern traveller in the country to the north of the Himalayas has described the heat as very great from an early hour in the morning, and as decreasing rapidly about three o'clock in the afternoon.

6. τὸ ἐωθινόν : accusative of extent of time. So τὸ ἀπὸ τούτου in line 13.

7. μεσαμβρίας : genitive of the time "within which" ; cp. 84, 5. μέχρι οὐδ' : μέχρι οὐδ' is used by Herodotus in the same sense as μέχρι, and followed like it by a genitive. ἀγορῆς διαλύσιος : the Greeks returned home from market about mid-day on account of the heat.

8. καίει : sc. ὁ ἥλιος.

105. 4. ὥς δὴ : Herodotus is here a little sceptical, but only about the phrase ὁδμῇ μαθόντες.

5. εἶναι : sc. Πέρσαι λέγουσι ; the subject is τὸν μύρμηκα understood. ταχυτήτα : acc. of specification. Instead of "it is like no other creature in speed," we should say "no other creature is equal to it in speed." εἰ μὴ προλαμβάνειν : infinitive by assimilation in a subordinate clause in indirect speech ; cp. 8, 13, note. So ἐν ᾧ ... συλλέγεσθαι. For the infinitives προλαμβάνειν and ἀποσώζεσθαι optatives would be used in direct speech.

6. τῆς ὁδοῦ : partitive genitive, "a part of the way." ἐν ᾧ : sc. χρόνῳ.

8. θέειν : explanatory or epexegetic infinitive with ἔσσοντας. παραλύεσθαι ἐπελκομένους οὐκ ὁμοῦ ἀμφοτέρους : the male camels when they flag (ἐπελκομένους) are loosed from the side of the yoke (παρालύεσθαι) one at a time (οὐκ ὁμοῦ ἀμφοτέρους). The male camels are left one after the other to be eaten by the ants.

10. τῶν ... τέκνων : the relative τῶν is assimilated to the case of the antecedent (τέκνων), and this antecedent is attracted into the relative clause.

CH. 106-116. *The extreme parts of the earth are the most productive. In the East, India produces all kinds of animals and trees, including cotton. In the South, Arabia produces sweet-smelling substances, as myrrh, cassia, cinnamon, and gum ; these are only obtained with difficulty, and some of them almost miraculously ; there are also long-tailed and broad-tailed sheep. In the Southwest, Ethiopia produces gold, elephants, all kinds of trees, ebony, and the finest human beings. In the West, Europe produces tin and amber, and in the North, gold.*

106. 1. αἱ δ' ἔσχατιαί ... ἔλαχον : this theory of Herodotus falls to the ground with his false ideas as to the boundaries of the world. κως : indefinite, "somehow," "for some reason."

3. τοῦτο μὲν γάρ : the corresponding δέ comes at the beginning of Ch. 107, πρὸς δ' αὖ μεσαμβρίας.

7. Νισαίων : the horses are called Nisaeon from the plain of Nisaea, where they were bred ; the plain lies to the south of the Caspian Sea.

8. χρυσὸς ἄπλετος : the ancient idea as to the abundance of gold in India is probably due to false deductions made from the common wearing of gold ornaments by the Indians.

10. τὰ δὲ δένδρεα : the cotton plant, then wild, is now carefully cultivated.

11. προφέροντα : "surpassing," constructed with a genitive of the standard of comparison, τῶν ἀπὸ τῶν ὀλῶν (εἰρῶν). In Attic διαφέρειν is more common in this sense.

107. 3. μούνη : India produced these plants also, but as Arabian merchants brought them to the West, they were supposed to grow only in Arabia.

6. τὴν στύρακα: the "storax shrub," from which storax (ὁ στύραξ), a fragrant gum, was obtained.

8. ὄφεις ὑπόπτεροι: it is difficult to say what is intended by these "winged serpents." In ii. 75 Herodotus says that they come to Egypt from Arabia, and are killed by the ibis (an Egyptian bird); in these two particulars they answer to locusts. τὰ μεγάθια ... τὰ εἶδεα: accusatives of specification.

108. 2. εἰ μὴ γίνεσθαι: the use of the infinitive in a subordinate clause in indirect speech is noticeable here, because the verb on which it depends (ἐπιμπλατο) is indicative. The direct form here would be εἰ μὴ ἐγίνετο; cp. 21, 8, note.

3. ἡπιστάμην γίνεσθαι: with ἐπίσταμαι, a verb of perception, a dependent statement is usually expressed by a participle (γινόμενον). For the usual meaning of the infinitive with a verb of perception, see 113, 6, note.

4. ὅσα μὲν: sc. ἐστί. The μὲν is repeated after ταῦτα.

8. οὕτω δὲ τι: "so very"; see 12, 7, note.

9. τὸ μὲν δασύ: sc. ἐστί. δασύ and ψιλόν are predicative.

11. τοῦτο μὲν: "on the one hand," resumptive of τοῦτο μὲν in line 7.

12. ἐὼν ἰσχυρότατον καὶ θρασύτατον: sc. θηρίον. ἐὼν is assimilated to the gender of the predicate. It seems not to have struck Herodotus that a species in which two individuals produce but one cannot continue to exist.

15. ὁ δὲ ἔχων: δέ marks the commencement of the principal sentence after the subordinate clause ἐπεὶ ... διακινεόμενος.

17. πέλας τε δὲ ὁ τόκος ἐστί, καὶ ... λείπεται: we have here co-ordination (parataxis) where we should expect subordination (hypotaxis); cp. 76, 4.

18. οὐδὲ ἓν: emphatic for οὐδέν, "no portion."

109. 1. ὥς: "thus," to be distinguished from ὡς, "as."

3. οὐκ ἂν ἦν βιώσιμα: impersonal, "life would be impossible."

9. πολλόν τι χρῆμα: "a large quantity."

11. κατὰ τοῦτο: "for this reason."

110. 1. τὴν δὲ κασίην: cassia is the bark of a tree that grows in Malabar; it was brought to Greece through Arabia, but did not grow there.

7. ἄλκιμα: sc. ἐστί. οὕτω: οὕτω is resumptive of ἀπαμυνομένους. The relative τὰ is accusative governed by the participle.

111. 3. οὐκ ἔχουσι εἰπεῖν: ἔχω when followed by the infinitive means "to be able."

4. ἐν τοῖσι ὁ Διόνυσος ἐτράφη: i.e., in India. Cinnamon grows in Ceylon only.

6. ἀπὸ Φοινίκων μαθόντες: the word cinnamon is Semitic, so are λιβανωτός, myrrh, and cassia.

7. νεοσιιάς: it has been suggested that this story may have arisen from a confusion of cinnamon with the Semitic word *kinnim*, "nests."

8. ἔνθα ... εἶναι: the infinitive is here again used in a relative clause in indirect speech by assimilation to the infinitive on which the clause depends.

14. τὰς δέ: sc. νεοσσίας.

16. ἐκ τούτων: i.e., from the Arabians.

112. 1. τὸ δὲ δὴ λήδανον: a sweet smelling gum which exudes from the λήδον or mastich shrub; as goats browse on it the gum sticks to their beards. It is now obtained by making incisions in the bark. Herodotus does not seem to connect *ledanon* with any special plant.

113. 1. ἀπόζει: impersonal; ἡδύ is adverbial accusative modifying it.

2. θεσπέσιον ὥς: this phrase is formed on the analogy of the more common θαυμάσιον ὥς, used as an adverbial expression, but in its origin an elliptical relative sentence. For example, "he is wonderfully strong" is in Greek θαυμάσιον ὥς ἰσχυρός ἐστι, lit. "it is wonderful how strong he is." σφι: i.e., τοῖς Ἀραβίοις.

3. οὐδαμόθι ἐτέρωθι: such sheep are now found in Syria, Persia, and Egypt. They are commonly known as Cape sheep, because that class of sheep is largely reared in Cape Colony.

4. τὰς οὐρὰς μακράς: the position of the article shows that μακράς is predicative; so below, line 9, τὰς οὐρὰς πλατέας.

5. ἐπεῖη: Attic ἐφείη, from ἐφ-ίημι. ἐπέλκειν, ἔλκεα: this is no doubt an intentional pun.

6. ἐπίσταται ξυλουργεῖν: "knows how to work wood." The infinitive dependent on a verb of knowing denotes knowledge of a mode, the participle knowledge of a fact; cp. 108, 3, note.

10. καί: intensive, "even." πλάτος: accusative of specification.

114. 1. ἀποκλινομένης ... μεσαμβρίας: the quarter in which the mid-day begins to decline is anywhere from south to south-west. Herodotus apparently means that Ethiopia begins almost due south of Greece, and stretches indefinitely westward.

115. 2. τῶν πρὸς ἐσπέρην: it is clear from the next sentence that Herodotus is speaking not merely of the west, but also of the north-west of Europe. ἔχω μὲν: the δέ-clause corresponding to this μὲν-clause is either that of line 11, or is suppressed; in the latter case it can be supplied thus: "I cannot speak with certainty (but I will recount what is told)."

3. Ἠριδανόν: this was the name of a mythical stream among the Greeks, usually identified with the river Po, in north Italy. Amber (τὸ ἤλεκτρον) does not come from the Po, but was probably brought overland from the Gulf of Dantzic, in the Baltic, to the head of the Adriatic, and thence by Phoenician sailors to Greece. It is curious that in this chapter Herodotus should be so sceptical after accepting the strange tales about India and Arabia. The word Eridanus probably contains two roots, both of which mean "to flow." The first of these is contained in the Greek ῥέω, Latin *rivus*, English *river*, and the second in *dan*. The same combination is seen in the Latin *Rhodanus* (the Rhone), of which the word *Rhenus* (the Rhine) is also probably a contraction. The second half is seen in *Danube*, *Don*, *Dnieper*. Eridanus may therefore be regarded as a generic term for a river, and not as a characteristically Greek word. Herodotus was probably misled by the existence of a stream of that name in Attica. There is a small river called the Radaune, which flows into the Gulf of Dantzic.

6. νήσους ... Κασσιτερίδας: the Cassiterides, or Tin islands, are commonly identified with the Scilly Islands.

7. τὸ οὖνομα, ὡς ἔστι: for the attraction, cp. 40, 6, note.

10. ὅκως: ὅκως is here used by Herodotus for ὡς; so also in 116, 2. ὅπως is also so used in Attic poetry, but not (except after θανμάζω) in Attic prose. τὰ ἐπέκεινα: adverbial accusative.

11. 8' ὦν: "be that as it may"; cp. 80, 4, note.

116. 1. πρὸς δὲ ἄρκτον τῆς Εὐρώπης: Herodotus includes in Europe all the country north of the Caspian and Black Seas—that is, modern Russia and Siberia—and is here referring to the auriferous district of the Ural mountains.

6. οἴκασι: Attic εἰκάσι; it is to be constructed with ἔχειν (line 8).

8. αὐται: resumptive and emphatic.

CH. 117–119. *Darius regulates the water supply for irrigating purposes of five eastern nations. Intaphernes, one of the seven Persian nobles who had put down the magi, is put to death for an outrage insulting to Darius.*

117. 1. ἔστι δὲ πῆδλον, κ.τ.λ.: there is no river that will answer to the description here given. The story probably arose from the irrigation works of the Persians, and the restrictions and taxes which they put upon the use of water.

3. ἐν οὖροις: this borderland would lie about half-way between the Sea of Aral and the Indian Ocean.

7. ἄρδεσκε: iterative imperfect, unaugmented; D. § 8 (e). διαλελαμμένος: Attic δι-ειλημμένος, from δια-λαμβάνω.

9. ὑπὸ τῷ Πέρσῃ: "under the Persian king"; cp. 9, 2, ὁ Αράβιος, "the Arabian king." εἰσὶ: sc. οἱ εἰρημένοι οὗτοι as subject.

11. πύλας: "sluice-gates."

13. ἐνδιδόντος: intransitive, "flowing in"; εἰσδιδόναι and ἐκδιδόναι are similarly used.

15. τὸν ... χειμῶνα: accusative of extent of time, "throughout the winter." In line 17 we have the genitive of the time within which, τοῦ θέρους, "in the course of the summer."

20. βοεῦσι: Attic βοῶσι; D. § 10 (d).

21. αὐτῶν: partitive genitive. ἐς τοῦτο: "into their country."

118. The narrative is resumed from Ch. 88.

1. αὐτῶν: pleonastic after τῶν ... ἑπτα ἀνδρῶν.

2. κατέλαβε: the subject is ἀποθανεῖν.

7. οἱ: dative of advantage, "for him."

8. περιώρεον: sc. αὐτὸν εἰσιόντα; cp. 48, 11, note. For ὥρεον, see D. § 10 (d).

11. καὶ ἀνείρας, κ.τ.λ.: he tied the ears and noses to the bridle of his horse, and then fastened it round their necks.

119. 4. εἰ συνέπαινοί εἰσι: a dependent question is sometimes (as here) introduced by εἰ.

7. ἐλπίδας πολλάς: "a strong belief"; cp. ἐλπίσας, 62, 5.

9. ἔδησε τὴν ἐπὶ θανάτῳ: sc. δέσιν, cognate accusative. ἐπὶ here denotes purpose.

10. κλαίεσκε ἄν: the form κλαίεσκε is itself an iterative imperfect, and is here strengthened by the addition of ἄν, which is often used with an imperfect or aorist to express repeated action. κλαίεσκε is unaugmented; D. § 8 (e).

14. εἰ μὲν: possibly we are to understand, "but if he offers me more than one . . .," as the unexpressed δέ-clause.

27. ἀπολώλεε: unaugmented pluperfect.

CH. 120-128. *Oroetes, satrap of Lydia, either influenced by a taunt of Mitrobates, satrap of Phrygia, or by an insult to an envoy, resolves upon the death of Polycrates, tyrant of Samos. He therefore offers to supply Polycrates with money to help him in a grand scheme for a maritime empire on condition that he rescues him from an imaginary plot of the Persian king. Polycrates, in spite of warning, is enticed to Sardis, and is there murdered. Oroetes having further insulted and put to death envoys from Darius, and seized the satrapies of Phrygia and Ionia, Bagaeus undertakes to punish him for Darius, and persuades the Persian bodyguard to assassinate the satrap.*

120. 1. κατὰ: κατὰ has three temporal significations, and in each takes the accusative: (1) "during," "in the course of"; (2) "about" (as here); (3) distributive, e.g., καθ' ἡμέραν = "daily." κου μάλιστα: both these words add vagueness to the date.

2. ὑπαρχος: satrap of Lydia, of which Sardis was the capital.

6. ὥς μὲν: the corresponding δέ is at the beginning of Ch. 121. ἐπὶ τῶν βασιλέως θυρέων: Oriental kings were accustomed to dispense justice in open conclave at the gates of their palaces; cp. "the Sublime Porte."

8. νομοῦ ... τοῦ ἐν Δασκυλείῳ: Dascylëum (on the Propontis) was the capital of the satrapy which included Phrygia.

9. τούτους: resumptive of τὸν τε Ὀροίτην καὶ ἄλλον Πέρσην. κρινομένων: sc. αὐτῶν, genitive absolute.

10. προφέροντα: "taunting." Contrast προφέροντα in 106, 11. σὺ γάρ: γάρ used (as here) to emphasize a question is best regarded as retaining the force of its components (γε + ἄρα).

12. ὧδε δὴ τι: synonymous with οὕτω δὴ τι, 12, 7, note.

13. τῶν τις ἐπιχωρίων: for the position of τις, cp. 63, 6. ἔσχε: "seized"; cp. 31, 21, note.

17. κακῶς ἤκουσε: ἀκούειν (with an adverb) = "to have a reputation"; thus κακῶς ἀκούειν = "to have a bad reputation."

121. 2. ὅτευδή: indefinite, not relative.

4. Ἀνακρέοντα τὸν Τήϊον: Anacreon of Teos, in Ionia, was the famous Greek lyric poet of that name, who lived at the court of Polycrates for some years prior to the latter's death in 522 B.C., when he migrated to the court of Hipparchus, in Athens.

5. εἴτ' ἐκ προνοίας αὐτὸν κατηλογέοντα ... εἴτε καὶ συντυχίη τις ... ἐπεγένετο : the construction is confused. We expect the sentence to continue the accusative and infinitive construction of the previous sentence ; it does so commence, but (1) a finite clause (εἴτε καὶ συντυχίη τις τοιαύτη ἐπεγένετο) is introduced, and (2) the construction of αὐτὸν is not continued, but another acc. and infin. (τόν τε γὰρ κήρυκα ... διαλέγεσθαι) is introduced, and the whole of the rest of the sentence is turned by γὰρ into an explanation of κατηλογέοντα.

122. 2. πάρεστι : impersonal, "it is open, permitted."

3. ὁκοτέρη : dative by assimilation to the case governed by πέλθεσθαι.

4. Μαγνησίη : Magnesia lies to the north of the river Maeander, in Caria.

8. Μίνωός τε τοῦ Κνωσσίου : Minos of Cnossus, in Crete, was the subject of many legends ; his existence and the spread of his power over the islands and coasts of Greece may be regarded as historical.

9. τῆς δὲ ἀνθρωπότης λεγομένης γενεῆς : "of the so-called human age," i.e., the historical period, opposed to that of demi-gods and heroes.

11. νήσων : the islands of the Aegean Sea.

13. ἐπιβουλεύειν : for the infinitive instead of the participle after a verb of perception, cp. 108, 3, note.

14. κατὰ τὰ φρονήματα : "in proportion to your designs."

18. εἵνεκεν ... χρημάτων : "as far as money is concerned."

123. 2. ἰμέριετο γάρ : on the anticipatory use of γάρ, cp. 63, 1, note.

4. ὕστερον τούτων : Maeandrius succeeded Polycrates as tyrant of Samos, and made this offering in the temple of Hera (60, 13, note) during his short reign.

8. κάρτα βραχείος : κάρτα modifies βραχείος, which is here used as a substantive.

9. καταδήσας : before the invention of locks, boxes and coffers were generally tied with cords and sealed.

124. 1. πολλά : adverbial.

3. πρὸς : adverb.

6. παντοίῃ ἐγίνετο : a common idiom, "did all she could," lit. "was taking every shape"—like Proteus.

10. βούλεσθαι ... ἥ : "to prefer" ; cp. 40, 9, note. πλέω χρόνον : "for a longer period than was customary." For the absolute use of the comparative, cp. ὑπομαργότερος in 29, 2.

125. 2. ἐπλωε : Attic ἐπλει ; D. § 13.

3. ἐν δὲ δὴ καί : see 15, 10, note. In 38, 10, δέ is used (as here) after τε, an unusual combination. Κροτωνιήτην : Croton, at the S.W. end of the Gulf of Tarentum, was one of the most flourishing cities of Magna Graecia in South Italy.

7. ὅτι ... μή : "except," always in dependence on a negative (here οὐδὲ εἰς). οἱ Συρηκοσίων γενόμενοι τύραννοι : the brothers Gelo and Hiero, who were in succession masters of Syracuse from 484 to 467 B.C.

9. μεγαλοπρεπείην : accusative of specification with συμβληθῆναι.

11. χάριν εἶδέναι: "to be thankful."

15. ὅπως τοι: optative of indefinite frequency in past time, "whenever it rained."

17. τῇ: dat. sing. fem. of ὅ, used as a relative adverb, "as."

126. 4. ἀπαραιρημένους: Attic ἀφηρεμένους. Verbs which in the active govern two accusatives (of the external and internal objects respectively) in the passive retain one of these, viz., the internal object; hence τὴν ἀρχὴν is called a "retained accusative." ὑπὸ Μήδων refers to the two magi (61, 2, note).

5. κατὰ μὲν ἔκτεινε: by tmesis for κατέκτεινε μὲν. So κατὰ δέ (line 7) is for κατέκτεινε δέ.

6. τὰ ἐς Πολυκράτεια ἔχοντα: cp. 82, 2, τὰ ἐς τὸ πλῆθος ἔχοντα.

10. μιν: used redundantly, repeating the accusative ἀγγελιηφόρον.

127. 3. ἐκ ... τῆς ἰθείας: sc. ὁδοῦ, "straightway."

6. εἶχε δὲ νομόν, κ.τ.λ.: it is clear that the power of Oroetes was formidable, as he had made himself master of three important satrapies.

10. μὴ βίῃ: the potential optative (with ἄν) is regularly negated by οὐ, but occasionally μὴ is found with the potential optative in questions, if the idea of *prevention* is involved; cp. Plato, *Gorgias*, 510 D, τίνα ἂν τρόπον ἐγὼ μέγα δυνάμην καὶ μηδεὶς με ἀδικοίῃ; "in what way can I have great power, and prevent anyone from doing me wrong?" (Goodwin).

11. ἔργον: used, like the Latin *opus*, in the sense of "need."

16. ἐξεργάσασθαι μιν Πέρσας κακόν: μιν is subject of the infinitive, Πέρσας external object, and κακόν internal object.

17. καταλαμπτέος ἐστὶ ἡμῖν θανάτῳ: for the construction of verbal adjectives, see 61, 14, note. θανάτῳ is instrumental dative.

128. 3. ἕκαστος: nominative in partitive apposition to ἄνδρες τριήκοντα. κατελάμβανε: καταλαμβάνειν here means "to keep under," "to check," and, like verbs of *ceasing*, is constructed with a participle (ἐρίζοντας).

4. παλλομένων: sc. αὐτῶν, genitive absolute; cp. 120, 9.

6. ἔχοντα: intransitive, "dealing" with many topics.

7. μετὰ: adverb, "afterwards."

9. περιαιρεόμενος: "taking off the cover" from each of the documents. τῷ γραμματιστῇ τῷ βασιλεῖ: the royal secretary conveyed the king's orders to the satrap, and sent reports of the satrap's policy and conduct to the king. He thus acted as a check on the satrap.

12. εἰ ... ἐνδεξαίετο: ἐάν with the subjunctive, and εἰ with the optative, are often used (without any expressed apodosis) in the sense of "in the hope that." ἐνδεξαίετο may come either from ἐνδέχομαι, "I approve," or from ἐνδείκνυμι, "I show signs of," probably from the former.

15. μὴ δορυφορεῖν: for the redundant μὴ, see 51, 4, note.

17. τοῦτο: acc. of specification with πειθομένους.

18. ἐνθαῦτα δῆ: these words are regularly used to mark a climax; Latin *tum demum*.

CH. 129-138. *Darius sprains his ankle. The Egyptian doctors failing, it is cured by a Greek from Croton named Democedes, who in consequence obtains great influence at court. By means of Atossa, whom he has also successfully treated, he persuades Darius to send spies to Greece conducted by himself preparatory to an expedition thither. Arriving at Tarentum, Democedes effects his escape to Croton, and marries the daughter of Milo. The Persian spies, after a series of adventures, in the course of which they are imprisoned, shipwrecked, and enslaved, are at last brought back to Persia by Gillus, an exile from Tarentum, whom as a reward the Cnidians, acting under orders from Darius, unsuccessfully endeavour to restore to his native city.*

129. 1. ἀπικομένων δὲ καὶ ἀνακομισθέντων τῶν ... χρημάτων : τὰ χρήματα, the property of Oroetes, included slaves, and it is in reference to them that ἀπικομένων is used, ἀνακομισθέντων referring to his other possessions.

4. τὸν πόδα : accusative of specification, or of the part affected ; cp. 29, 11, note. The subject of ἐστράφη in the next line is ὁ Δαρεῖος, not ὁ πούς. ἰσχυροτέρως : the comparative means "more severely than is usually the case" ; cp. 124, 10.

5. νομίζων : "being accustomed."

6. τὴν ἰητρικὴν : sc. τέχνην, acc. of specification.

9. ἀγρυνήσῃσι : for the use of abstract substantives in the plural, see 52, 7, note.

10. ἔχοντί οἱ φλαύρως : "as he was still suffering." ἔχω with an adverb has an intransitive sense, and the two are together equivalent to the verb "to be" with an adjective.

12. τῷ Δαρείῳ : redundant after οἱ (line 10).

14. ὅκουδῃ : "somewhere" ; cp. ὅτευδῃ, 121, 2. ἐς μέσον : "into the middle," i.e., "into public," "before the king."

130. 1. σταθέντα δὲ ἐς μέσον : the preposition ἐς is used here pregnantly ; cp. 62, 4, note.

2. τὴν τέχνην εἰ ἐπίσταιτο : the accusative is governed by ἐπίσταιτο, the natural order of the words being changed for the sake of emphasis.

4. τεχνάζειν ἐπιστάμενος : the infinitive depends on κατεφάνη, and ἐπιστάμενος is circumstantial, "he appeared to be using dissimulation, while all the time he had a knowledge of medicine."

7. ἔχειν : "to know," governing τὴν τέχνην ; contrast 129, 10.

8. μετὰ : adverb, as in 128, 7. ἐπέτρεψε : transitive, sc. τὸ πρῆγμα.

12. δύο ζεύγεσι : instrumental dative with δωρεται.

13. ἐπιτηδές : an adverb, "purposely."

16. βασιλείῃ : indirect object of ἀπέδωκε.

18. οὕτω δὴ τι : cp. 12, 7, note.

19. στατήρας : darics, stamped with a crowned archer, and so called because first coined by Darius ; each was worth about twenty-four shillings.

20. οἱ : dative of the agent with συνελέχθη. This use of the dative is rare except with the perfect passive or verbal adjective.

131. 2. *συνείχετο*: either (1) "he was troubled or distressed" (Liddell and Scott), or (2) "he lived at variance (with)."

4. *καταστὰς δὲ ἐς ταύτην*: for the pregnant *ἐς*, cp. 62, 4, note.

5. *περ ἐὼν*: "although he was"; in Attic prose *καίπερ* is always used in this sense. *τῶν ὅσα*: Attic *τούτων ὅσα*; cp. 23, 9, note.

6. *ταλάντου*: genitive of price with *μισθοῦνται*. The Aeginetan talent of silver is here meant; it was worth about £388 10s., and contained 60 minae; cp. 58, 8, note.

9. *οὐκ ἤκιστα*: "to a great extent," modifying the preceding words.

10. *ἐγένετο γὰρ ὦν τοῦτο ... πρῶτοι*: these words are probably a gloss added by a copyist. The words *ἐγένετο τοῦτο* are vague in their reference, and the words *ὅτε πρῶτοι ... ἐλέγοντο* are tautological.

13. *ἤκουον ... εἶναι*: "had the reputation of being"; cp. 120, 17.

132. 6. *ἀνασκολοπιεῖσθαι*: *μέλλω* is regularly followed, as here, by the future infinitive. *ἀνασκολοπιεῖσθαι* is future middle used in a passive sense; for other instances, see 83, 9, note.

9. *πρῆγμα*: "thing" for "person." *πρῆγμα* (Attic *πρᾶγμα*) and *χρῆμα* are often used in this way.

133. 1. *συνήνεικε*: impersonal. *τάδε ἄλλα* is accusative, being the subject of the infinitive *γενέσθαι*.

3. *μετά*: adverb. *ἐνέμετο πρόσω*: the metaphor is from cattle moving forward as they graze or from the progress of fire.

4. *μέν*: the corresponding *δέ* is in line 5; *δέ* in line 4 marks the principal sentence; cp. 36, 23, note.

5. *ἐν κακῷ ἦν*: sc. *τὸ φῦμα*.

6. *ἦ μὲν*: Attic *ἦ μὴν*, a common formula in oaths; cp. 66, 12.

7. *δεήσεσθαι*: the infinitive depends upon some verb of saying understood from *ἐξορκοῖ*, "he made her swear . . . and said that he would ask nothing."

8. *τῶν ὅσα*: cp. 131, 5. *φέροντα*: intransitive, "tending"; cp. 77, 2, note.

134. 4. *κάτῃσαι*: *καθῆσθαι* means "to sit down," with the further idea of "to sit idle."

5. *προσκτώμενος*: *προσ-* means "in addition."

7. *ἵνα καὶ Πέρσαι*: *καὶ* does not belong merely to *Πέρσαι*, but to the whole clause. Darius is not only to increase his empire, but *also* to distinguish himself in the eyes of his Persian subjects.

8. *φέρει*: equivalent in meaning to *συμφέρει*, "it is advantageous."

9. *σφέων*: the genitive depends on *τὸν προεστεῶτα*.

11. *εἰς*: D. § 11 (e). *ἡλικίην*: acc. of specification with *νέος*.

17. *ἐπὶ Σκύθας*: the Scythians lived in Thrace.

19. *τὴν πρώτην*: sc. *ὁδόν*, cognate accusative with *ιέναι*. *ιέναι* depends on *ἔασον*, which means "let be," "forbear."

20. *μοι*: ethic dative, "I pray you."

21. *στρατεύεσθαι*: infinitive used for imperative; cp. 35, 6.

24. *τοῦτον*: acc. in apposition to *ἄνδρα*.

28. *τῷ*: dative by assimilation to the antecedent *τούτῳ*. *ἐς αὐτοὺς*: i.e., *ἐς Ἑλλάην*, "to the country of the Greeks."

135. 1. † καὶ ἅμα ἔπος τε καὶ ἔργον ἐποίησεν: an instance of the construction called *zeugma* ("yoking"), whereby a verb is used with two substantives, although only applicable in sense to one of them. The oldest MSS. read καὶ ἅμα τ' ἔπος τ' ἔφα καὶ ἔργον ἐποίησεν, in which the first τ' is superfluous.

3. ἐνετέλλετο σφί ἐπομένους ... διεξελθεῖν: for the combination of dative (σφί) and accusative (ἐπομένους), see 21, 14, note.

4. ὅκως τε: there is a change of construction from the accusative and infinitive to ὅκως and the future indicative, but both constructions depend on ἐνετέλλετο.

7. ἐξηγησάμενος πᾶσαν καὶ ἐπιδέξας τὴν Ἑλλάδα: πᾶσαν belongs to τὴν Ἑλλάδα; cp. 139, 8, λαβὼν χλανίδα καὶ περιβαλόμενος πυρρὴν.

12. τὴν ... πλεύσεσθαι: for the accusative and infinitive in a subordinate clause, cp. 8, 13, note. τὴν is relative. δοκέειν ἐμοί: absolute infinitive; cp. 45, 10, note.

14. εὐ: D. § 5 (a). Attic Greek would here use αὐτοῦ; οὐ is seldom found.

18. καὶ τούτῳ ταῦτά: Darius gave Democedes the same instructions as he had previously given the fifteen Persian nobles.

136. 3. ἐπλήρωσαν: "manned." γαυλὸν μέγαν: γαυλός is the same as ὀλκάς (135, 11), except that ὀλκάς is a general term for trading vessels, while γαυλός is specially a round-built Phoenician merchantman.

5. προσίσχοντες: προσίσχω is apparently intransitive, but in this sense is used elliptically, τὴν νέαν (Attic ναῦν) being omitted.

6. ἐς ὃ: "until"; ὃ is temporal. Cp. ἐν ᾧ, line 11. τὰ πολλὰ ... καὶ οὐνομαστά: "most of the important places."

7. τῆς Ἰταλίας ἐς Τάραντα: Ἑλλάς included not merely the mainland of what we call Greece, but the islands of the Aegean, the Greek towns and districts of Asia Minor, Sicily, and the colonies in South Italy, the last-named being actually known as Magna Graecia. Tarentum was a colony from Sparta said to have been founded in 708 B.C. by Phalanthus, from whom Aristophilides was probably descended. He is not a tyrant, but a king (ὁ βασιλεὺς), like the kings of Sparta. Italy was at this time only the name given to the southwestern part of the peninsula; the word is probably connected with ἰταλός, "a bull" (cp. Lat. *vitulus*), and refers to the pastoral occupations of the early inhabitants.

8. Δημοκίδεος: objective genitive depending upon ῥηστῶνης, "kindness to Democedes."

137. 4. τὰ Περσικὰ πρήγματα: the power of Persia. προΐεσθαι: pres. infin. of προ-ίημι.

8. ἐκχρήσει: ἐκ-χρᾶν is here used, like ἀπο-χρᾶν (138, 9), impersonally in the sense of "to suffice," "to please," Eng. colloquial "to suit."

9. ἦν ἀπέλησθε ἡμέας: sc. αὐτόν; ἀφαιρέομαι, as a verb of depriving, governs two accusatives (126, 4, note). τῆσδε: genitive of the standard of comparison, depending on προτέρην, and equivalent to ἢ ἐπὶ τῇσδε.

11. οὐκ ᾧν: Lat. *non tamen*, "nevertheless . . . not."

12. τὸν Δημοκίδα ... τὸν γαυλόν : retained accusatives with ἐξαιρεθέντες and ἀπαιρεθέντες respectively ; cp. 126, 4, note.

17. ἄρμωσται : middle, "to espouse" ; the active is used of the father giving his daughter in marriage. Μίλωνος : a famous wrestler of Croton, who was victorious six times at the Olympic, and six times at the Pythian games. One is tempted to doubt whether the name of Milo had reached the ears of Darius.

19. κατὰ δὴ τοῦτο : "for this reason," explained by ἵνα φανῇ ... δόκιμος.

21. καὶ ἐν τῇ ἑωυτοῦ : in his own country as well as (καί) in Persia.

138. 2. ἐκπίπτουσι : ἐκπίπτω is used as the passive of ἐκβάλλω, and here means "to be thrown out (of the sea)," i.e., "to be wrecked." τῇσι νηυσί : dative of accompaniment. ἐς Ἰηπυγίην : the Iapygian promontory is the modern *Capo S. Maria di Leuca*.

7. τὴν Ἑλλάδα : Gillus means Hellas in Italy.

9. ἀποχρᾶν οἱ : "it would content him" ; ἀποχρᾶν is impersonal, and Κνιδίους μόνους is subject of γίνεσθαι.

10. ἐόντων τοῖσι Ταραντίνοισι φίλων : Cnidus and Tarentum were both colonies from Sparta. Cnidus was in Caria, at the extreme south-western corner of Asia Minor.

11. ὑποδεξάμενος : sc. τοῦτο ποιῆσαι. ἐπετέλεε : imperfect, "set about executing his promise."

CH. 139-149. *Syloson, the brother of Polycrates, while in exile in Egypt, gives Darius his scarlet cloak. Upon the latter's accession to the throne, he goes to Susa and claims to be the king's benefactor. As a reward the king consents to give him the island of Samos without bloodshed or slavery. Maeandrius the ruler agrees to give up the island to Otanes the general, but his half-mad brother Charilæus falls upon the Persian nobles unexpectedly and murders them; in return Otanes orders a general massacre. Maeandrius goes to Sparta, and after an unsuccessful effort to bribe the Spartans to restore him to Samos is expelled by the Ephors.*

139. 2. πρώτην : this word is capable of two meanings : (1) the first—that is, the leading—city of the world ; (2) the first city captured by Darius. According to the first interpretation, Herodotus must be understood as speaking only of the cities of that time, not of his own. Samos had made great strides under Polycrates (see Ch. 39, 60), and Herodotus would not perhaps regard Babylon, with the greatness of which he was much impressed, as then being a πόλις. The second interpretation seems the simpler.

4. ἄλλοι τε συχνοί : we have here an anacoluthon (ἀν-ακόλουθος, "not following"),—that is to say, the end of the sentence is not in syntactical accord with the beginning ἄλλοι τε συχνοί, "both many others," should be followed by καὶ δὴ καὶ ὁ Συλοσῶν, "and in particular Syloson."

10. **Δαρείος**: the story cannot be true for various reasons. Darius, we may conclude from the Behistun inscription, was never in Egypt; as heir-apparent he would not be of no account, nor merely a member of the bodyguard, and except in fairy tales a shrewd Greek was not likely to give away an expensive article of clothing to an unknown and unimportant foreigner. Syloson, however, may well have gone to the court at Susa, and have been influential in bringing about the expedition to Samos.

12. **ὠνέετο**: imperfect of attempted action, "offered to buy."

14. **ἄλλως**: "gratis," "for nothing."

140. 1. ἡπίστατο: "felt convinced," as often in Herodotus; cp. 66, 8, note.

6. **ἔξετο ἐς τὰ πρόθυρα**: ἐς is used pregnantly here and in line 14; cp. 62, 4, note.

7. **ἔφη ... εὐεργέτης εἶναι**: when the subject of the infinitive is the same as that of the leading verb it remains unexpressed, and any substantive or adjective (as *εὐεργέτης* here) which would agree with the omitted subject is put in the nominative. A register was kept of the names of those who had done the king a service; cp. Esther VI. 1.

10. **νεωστὶ μὲν ... ἔχων**: the participial *μὲν*-clause is answered irregularly by a finite *δέ*-clause, *ἀναβέβηκε δέ, κ.τ.λ. ἢ τις ἢ οὐδεὶς*: "hardly anyone."

11. **† ἔχω δὲ χρέος εἰπεῖν οὐδέν**: "I cannot mention any debt." The later MSS. read *ἔχω δὲ χρέος ὡς εἰπεῖν οὐδέν*, "I have no debt to speak of." *ἀνδρὸς Ἑλληνος* is objective genitive depending on *χρέος*, "debt owing to a Greek."

19. **ἀλλ' ὦν**: Attic *ἀλλ' οὖν*, "but in any case." *ὡς εἰ ... λάβοιμι*: elliptical for *ὡς ἡ χάρις ἂν εἴη εἰ ... λάβοιμι*.

21. **μεταμελήση**: *μεταμέλει*, "it repents," is constructed with the dative of the person repenting (*τοι*) and the genitive of the thing repented, or, as here, the participle agreeing with the dative of the person (*ποιήσαντι*).

25. **δοῦλος ἡμέτερος**: "our slave," viz., Maeandrius (142, 1), who had been the secretary of Polycrates (123, 4); he was a man of humble birth (142, 21), but not a slave (*ἄνδρα τῶν ἀστῶν*, 123, 3). **ἄνευ τε φόνου καὶ ἑξανδραποδίστιος**: *τε* is often misplaced, and should here logically stand after *φόνου*.

141. 2. Ὀτάνην: the man whose daughter had identified the magus (Ch. 68).

4. **ἔστελλε**: imperfect of continuous action, "set about making ready."

142. 3. δικαιοτάτῳ: predicative with *γενέσθαι*; the preceding *τῷ* is relative. The word *δίκαιος* applies to Maeandrius' political relations to his fellow-citizens. As Ch. 146 shows, a Greek might be guilty of the utmost perfidy towards foreigners (*οἱ βάρβαροι*) without forfeiting his honourable name. **ἐξεγένετο**: impersonal.

9. **παρέχει**: impersonal, as in 73, 2.

13. **ἐς μέσον τὴν ἀρχὴν τιθεῖς**: "to give all the citizens a share in the government"; cp. 80, 4. For *ἰσονομίην*, cp. 80, 24.

18. τῷ αὐτὸς τε ἱρὸν ἰδρυσάμεν καὶ ... ὑμῖν περιτίθημι : the second clause participates in the causal character of the first, in which τῷ (relative) is equivalent to τοῦτῳ γάρ.

20. ἀλλ' : ἀλλά is sometimes used, like the Latin *at*, to introduce an objection.

21. γεγινώς τε κακῶς : "being low born." ὄλεθρος : abstract for concrete ; cp. Latin *perniciēs* and *pestis*, "a scoundrel."

22. ὅκως ... δώσεις : ὅκως is idiomatically used in this one passage of Herodotus, and frequently in Attic, with the future indicative to express a command. This is a development of the use of ὅπως introducing an object clause after a verb such as σκόπει, "look to it."

143. 4. οὐ δὴ ἔτι : equivalent to οὐκέτι δὴ, "no longer indeed."

5. μετιέναι : like μετήσει (line 3), from μεθ-ίημι.

6. ὥς δὴ : ὥς δὴ with the participle gives an alleged reason, δὴ being ironical.

7. ἐδεδέατο : D. § 9 (α).

8. ἐλπίζων : "expecting," "believing" ; cp. 151, 9.

11. οὐ γὰρ δὴ ... ἐβούλοντο : δὴ again is ironical, and the reason therefore introduced by γὰρ δὴ an ironical one. They deserved their fate because, forsooth, they had not accepted the chance of freedom offered them by the just Maeandrius. ὥς οὔκασι : "as it seems" ; δοκεῶ, ἔοικα, φαίνομαι, λέγομαι are often used personally in Greek like similar verbs (*videor*, *dicor*, and *feror*) in Latin, where in English we use an impersonal construction.

144. 2. οὔτε ... τε : the second τε must be rendered by "but." ὑπόσπονδοι : with ἐκχωρῆσαι ; in English an adverbial phrase ("under a truce") is required.

6. ἐκατέατο : Attic ἐκαθῆντο or καθῆντο. The syllabic augment in this verb precedes the preposition, contrary to rule.

145. 2. ὑπομαργότερος : "somewhat mad" ; cp. 29, 2, note.

3. Χαρίλεως : Attic Χαρίλαος. ὅτιδὴ : "something" ; cp. ὅτευδὴ, 121, 2 ; ὅκουδὴ, 129, 14. γοργύρη : this seems to have been a dungeon built in the side of the hill on which was the citadel ; Charilaus was able to lean out (διακύψας) of an aperture that served as a window.

7. λύσαντας : acc. agreeing with τινάς understood.

8. ἀνέπειθε : imperfect of attempted action, "tried to persuade."

14. τοὺς ἐπικούρους : these are the mercenaries mentioned in 45, 13, as engaged by Polycrates.

15. τῆς ... ἀπίξιος : genitive of the cause.

146. 2. ὥς μὲν ἐγὼ δοκέω : there is no corresponding δέ-clause ; this isolated μὲν is often used (as here) to give force to an assertion made by the speaker or writer respecting himself, opposition to others being implied. ἀφροσύνης : partitive genitive depending on τοῦτο, "to such a pitch of folly."

3. ὥς δόξαι : this use of ὥς for ὥστε is almost confined to Herodotus, Xenophon, Aeschylus, and Sophocles.

7. προσεμπικρανέεσθαι ... τοῖσι Σαμίοισι : "that they would feel incensed against the citizens of Samos as well" (προσ-) as against the mercenaries.

13. τὰς πύλας: the gates of the acropolis or citadel, not of the city, for the Persians were already within the city. ἐξῆκε: sc. τοὺς ἐπικούρους.

15. τοὺς διφροφορεομένους: this was a title given to certain Persians of high rank, who possessed the right of being always attended by an officer carrying a chair for them to sit on.

147. 2. ἐντολάς: we should have expected the genitive depending on μεμνημένος; the accusative is used by inverse assimilation to the case of the relative τὰς.

5. μεμνημένος ἐπελανθάνετο: "he remembering forgot," i.e., "he purposely neglected."

148. 2. ἀνενικάμενος: from ἀνα-φέρω, "to bring up (from the coast)."

3. ὅκως: Herodotus uses ὅκως (in the same sense as ὅτε and ὁπότε in Attic) with the optative to denote indefinite frequency in past time; ὅκως ... προθέοιτο means "whenever he exposed." So below, line 6, ὅκως ἴδοιτο, "whenever he saw."

4. ὁ δὲ ἄν ... προῆγε: for ἄν with the imperfect or aorist indicative expressing repeated action in past time, cp. 119, 10, note.

5. Κλεομένει: Cleomenes I., King of Sparta from 520 to 491 B.C.

7. ἀπεθώμαζε: sc. αὐτά. Samian metal-workers were famous.

11. εὐρήσεται τιμωρίην: Maeandrius was anxious to obtain the help of the Spartans (τιμωρίην) in an attempt to regain Samos from the Persians, and he hoped to bribe them with presents of the cups.

12. τοὺς ἐφόρους: for the Ephors, see 46, 2, note.

15. ἐξεκήρυξαν: "expelled by proclamation."

149. 1. σαγηνεύσαντες: σαγήνη was a drag-net used for fishing; σαγηνεύω is used metaphorically of the Persian custom of forming across a tract of country a line of soldiers who killed or drove before them the whole population.

3. ἀνδρῶν: not ἀνθρώπων; the women apparently were spared.

CH. 150-160. *The Babylonians revolt from Persia, and resist a blockade for a year and seven months. Then Zopyrus, encouraged by the omen of a mule foaling, resorts to a stratagem. He mutilates himself, and deserts to the Babylonians. After helping them to win some successes over the Persians, which had been pre-arranged with Darius, he is appointed by the Babylonians commander-in-chief, and entrusted with the keys of the gates; then on a preconcerted day he opens the gates, admits the Persians, and the city is captured. Zopyrus is rewarded with the satrapy of Babylon and the income derived from it.*

150. 1. Βαβυλώνιοι ἀπέστησαν: according to Ctesias (Introduct., § 5) this siege (521-520 B.C.) is confused by Herodotus with another which took place in the reign of Xerxes (485 to 465 B.C.), when Zopyrus, the governor of Babylon, was killed by the rebels, and Megabyzus, his son, mutilated himself in order to avenge his father. Herodotus' descrip-

tion in Book I. of the siege by Cyrus probably applies to that by Darius, 521–520 B.C. (Sayce), and the “mutilation” is rendered doubtful by the fact that Orientals object to serve under a mutilated commander (cp. 73, 5).

2. ἐν ὄσῳ: sc. χρόνῳ.

4. παρεσκευάδατο: Attic περσκευασμένοι ᾔσαν; see D. § 9 (α).

5. ἐκ τοῦ ἐμφανέος: “openly.”

7. προσεξαίρετο: προσ- means “in addition to the mothers.”

9. σιτοποιόν: oblique predicate, i.e., predicate of the accusative μίαν, “the one which each chose was to be his breadmaker.” The making of bread was one of the most important household duties, and included the grinding of the corn.

151. 3. ἐπελάσας δὲ ἐπὶ τὴν Βαβυλῶνα ἐπολιόρκει: the Behistun inscription informs us that there were two battles—one on the Tigris, and the second on the Euphrates—in both of which Darius was victorious, before the Babylonians retired within the walls of their city.

9. ἐλπίζων: “expecting,” not “hoping”; cp. 143, 8. ἂν ἡμίονον τεκεῖν: mules are commonly, but not always, sterile, and the jeer of the Babylonian contains a very widespread but mistaken idea, which was apparently shared alike by Persians and Greeks, that the mule could never foal. The use of the infinitive with ἂν in dependence on ἐλπίζειν is rare; it apparently represents a potential optative, the Babylonian being regarded as saying to himself οὐδαμὰ ἂν ἡμίονος τέκοι.

152. 6. τῷ Κῦρος εἰλέ σφεας: the stratagem by which Cyrus captured Babylon is narrated by Herodotus in i. 191. He diverted the course of the Euphrates, and his soldiers entered the city by the dry river-bed.

7. ἀλλὰ γάρ: this is an elliptical combination standing for ἀλλὰ τῷ σοφίσματι τούτῳ οὐκ εἶλε, δεινῶς γάρ, κ.τ.λ., “but he did not by this stratagem take it, for,” and may be translated “but the fact was,” “but indeed.”

153. 4. τῶν οἱ σιτοφόρων: οἱ is possessive dative.

6. ἀπείπας ... μηδενὶ φράζειν: for the redundant μή, see 51, 4, note.

7. πρὸς τὰ ... ῥήματα: “in the light of the words,” πρὸς implying comparison.

9. Ζωπύρῳ: resumptive of οἱ after the parenthesis.

10. σὺν ... θεῷ: Lat. *divinitus*, “by the intervention of heaven.”

154. 3. περὶ πολλοῦ ... ποιέεται: περὶ πολλοῦ ποιέεσθαι = “to consider of importance”; cp. line 9, ἐν ἐλαφρῷ ποιησάμενος, “considering it of little consequence.”

4. πολλοῦ τιμῶτο: πολλοῦ is genitive of value.

5. ὅκως: “how,” its original meaning.

6. ἐς τὸ πρόσω μεγάθεος: lit. “to an advanced point of greatness,” i.e., very greatly. μεγάθεος is partitive genitive depending upon ἐς τὸ πρόσω.

8. εἰ δ': the apodosis is understood, viz., ἐφράζετο δυνατός εἶναι μὴ ὑποχειρίην ποιῆσαι.

9. ἐς αὐτούς: *i.e.*, ἐς τοὺς Βαβυλωνίους implied in μιν (τὴν Βαβυλῶνα). ἔωυτόν λωβᾶται λώβην: ἔωυτόν is the accusative of the external object, and λώβην the cognate accusative (internal object).

11. μαστιγώσας: *sc.* ἔωυτόν.

155. 3. ἀνέβωσε: Attic ἀνεβόησε. καὶ ὃ τι ποιήσαντα: *sc.* λωβήσαιτο αὐτόν, *lit.* "and having done what he outraged him"; we should say in English, "and for what act."

6. ἀλλ' αὐτὸς ἐγὼ ἔμεωυτόν: *sc.* τάδε εἴργασμαι.

7. δεινόν τι ποιεύμενος: "considering it a very monstrous thing," "being very vexed." Ἀσσυρίους: Herodotus means the Babylonians, who had formerly been subject to Assyria. Πέρσησι: dative depending on καταγελάω; so in 37, 5, and 38, 2, but the genitive is more usual.

12. ὑπερετίθεα: D. § 11 (b). ὑπερτιθέναι here = "to communicate."

13. οὐκ ἄν με περιεΐδες: *sc.* ποιέοντα. περιοράν means "to overlook," "to allow." ἐπ' ἔμεωυτοῦ βαλόμενος: *cp.* 71, 17, note.

14. ἦν μὴ τῶν σῶν δεήσῃ: "if there is no lack of your help," *i.e.*, "if you give me your assistance." δεήσῃ is impersonal.

15. ὥς ἔχω: "as I am," ἔχω being frequently used intransitively with adverbs (here ὥς); *cp.* ἔχειν οὕτω (line 17).

16. πρὸς αὐτούς: "in reply to their questions."

18. ἐς δεκάτην ἡμέρην: "on the tenth day." This use of ἐς is an idiomatic extension of its use with verbs meaning "to count up to" such and such a day.

23. διαλείπειν: infinitive used for imperative; so ἐάν (line 26) and κελεύειν (line 28). *Cp.* 134, 21.

25. ἔχόντων: imperative. τῶν ἀμυνόντων: *sc.* ὀπλων.

31. τὰς βαλανάγρας: these were the keys or hooks made of wood or iron, used to push the pins of the bolt and set it free, so that the gate might be opened.

156. 1. ἐπιστρεφόμενος: "constantly turning round" to see if he were being pursued.

3. κατὰ τοῦτο: "at this point," κατὰ being local in meaning.

4. τὴν ἑτέρην πύλην: "one side of the gate"; each set of gates (πύλαι) consisted of two gates meeting when closed.

7. τὰ κοινά: "the common meeting-place," "headquarters."

9. διότι συμβουλευσαι: infinitive in a subordinate clause by assimilation to the infinitive παθεῖν; *cp.* 8, 13, note.

11. μέγιστον ἀγαθόν: nominative in apposition to the sentence; so μέγιστον κακόν. The nominative is thus used when the substantive is closely connected in thought with the subject of the sentence; otherwise the accusative.

157. 5. τῶν ἐδέετο σφέων: δέομαι is constructed with a double genitive: (1) of that which is asked for, (2) the person of whom it is asked.

6. αὐτῶν τοῦτο παρέλαβε: it is unusual to have the genitive (αὐτῶν) depending upon παραλαμβάνω without the insertion of παρά (παρ' αὐτῶν). τοῦτο means his request for the command of troops.

7. συνεθήκατο: for the form, see 39, 7, note.

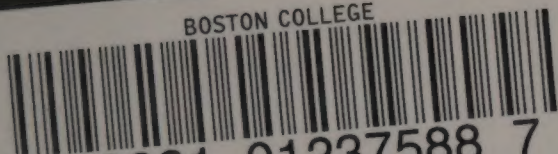
10. τοῖσι ἔπεσι : the dative (of resemblance) depends on ὁμοῖα.
13. τῶν Βαβυλωνίων : partitive genitive depending on ἐπιλεξάμενος, "picking out (some) of the Babylonians."
18. πάντα δὴ ἦν : "was everything," "took the foremost place."
19. σφι : dative of the agent with ἀπεδέδεκτο.
- 158.** 6. ἐσῆκε : from εἰσ-λημι.
7. τοῦ Διὸς τοῦ Βήλου : Bel or Baal was the supreme sun-god of the Babylonians. Herodotus adds Ζεὺς to show that Βῆλος occupied the same position among the Babylonian gods as Ζεὺς did among those of the Greeks.
9. προδεδομένοι : for the case, see 140, 7, note.
- 159.** 2. τὸ δεύτερον : the first capture was by Cyrus, in 538 B.C., and has already been described by Herodotus in i. 191.
6. μάλιστα ἐς τρισχιλίους : μάλιστα modifies τρισχιλίους, "to the number of about three thousand."
8. ὥς δ' ἔξουσι : "how they should have," depending upon προῖδών.
- 160.** 6. ἀπαθεία τῆς ἀεικείης : the genitive is regularly used with adjectives compounded with ἀ- privative (meaning "not").
9. τὰ Πέρσησί ἐστι τιμιώτατα : cp. 84, 5.
10. ἀτελέα : Babylon was to pay taxes to the satrap as before, namely, a thousand talents (92, 2), but Zopyrus, the future satrap, was to keep them for his own use.
11. ἐν Αἰγύπτῳ : this was in the war against Inaros, who was aided by the Athenians, and had defeated the Persians in 460 B.C. Megabyzus was the successful Persian general who avenged this defeat in 455 B.C. ; see 12, 17, note.
13. Ζώπυρος, ὃς ἐς Ἀθήνας αὐτομόλησε ἐκ Περσέων : the date of this is probably 426 B.C. Zopyrus was subsequently killed while leading the Athenians against Caunus in Caria.

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